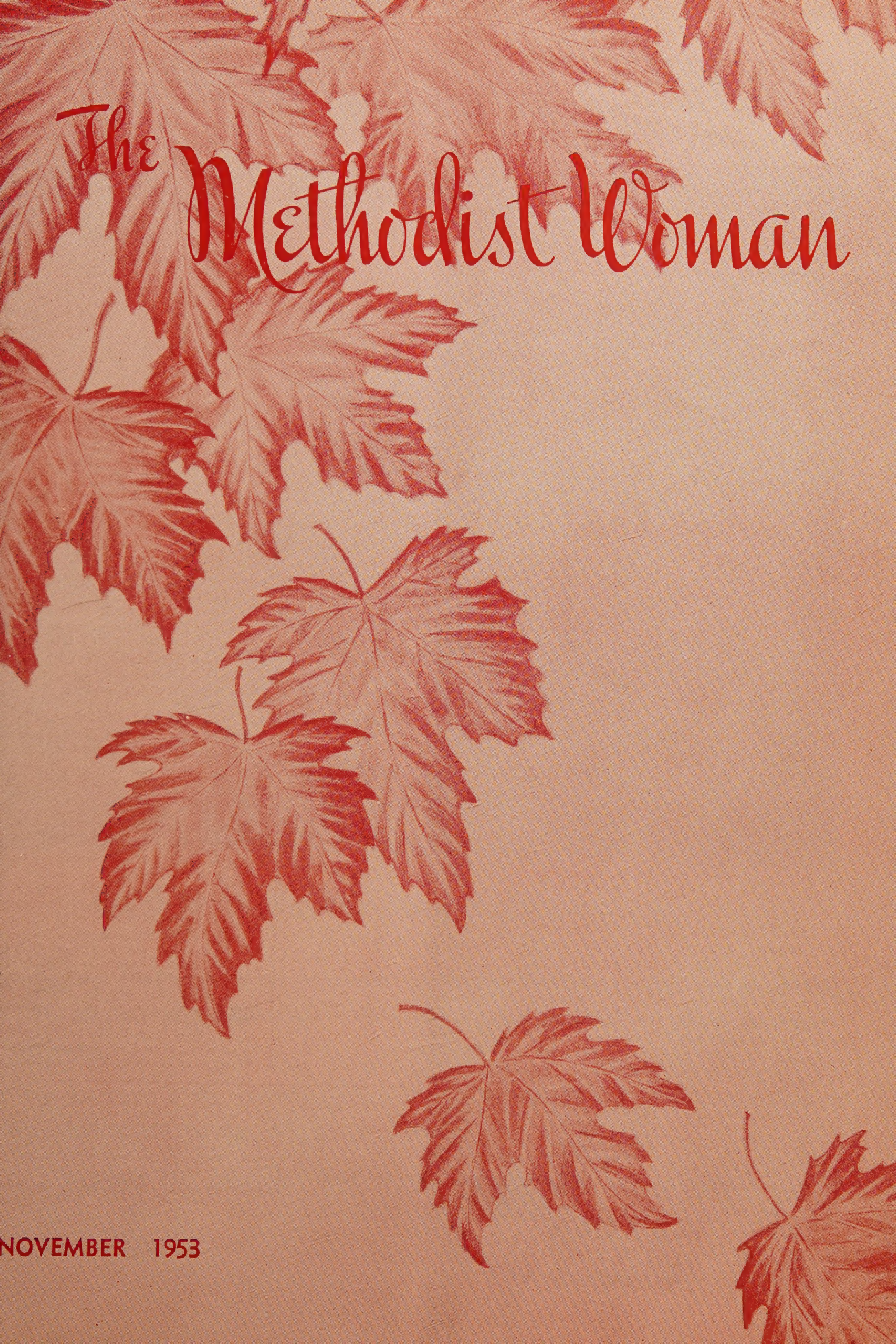
The Methodist Woman



NOVEMBER 1953

Vol. 14 **The Methodist Woman** No. 3

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THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00; combination (with *World Outlook*) $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

This Is Milwaukee, Wisconsin . . .

Milwaukee Association of Commerce

THE CITY OF FRIENDLINESS AND GOOD FELLOWSHIP

ess than one hundred years ago Milwaukee was a primitive Indian village and fur-trading st. Though its present population is 637,392, the city has preserved its richest heritage—tural beauty.

Within the circle is the Auditorium where the Fourth Assembly of the Woman's Society of ristian Service will be held, May 25-28, 1954.

ATTEND THE ASSEMBLY AND ENJOY MILWAUKEE'S HOSPITALITY

Methodist Women Support Literacy

By ELIZABETH M. LEE

THE work of Dr. Frank Laubach has captivated the interest of Methodist women. As he travels the world, to India, Malaya, Portugese East Africa, or wherever it may be, sharing his remarkable method of teaching the illiterate to read, we follow him with our prayers. We read the attractive bulletins issued by Dr. Laubach's sponsoring Committee on World Literacy and Christian Literature of the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. The Christian World Missions Committee of the General Department of United Church Women endorses such Laubach projects as "Little Libraries for India's Villages." In the face of these many appeals, Woman's Societies of Christian Service throughout the country have wanted to help this great movement. Perhaps it has never been made clear to what extent the work of world literacy is already being supported by the giving of Methodist women through their regular channels. These regular channels should be lengthened and strengthened.

As a member of the Division of Foreign Missions of the National Council, the Department of Work in Foreign Fields of the Woman's Division of Christian Service contributes generously to Dr. Laubach's budget. In 1953-54 our appropriation to the Committee on World Literacy and Christian Literature is $20,564. This helps to cover the work in twelve fields. It is this committee which sent Dr. Laubach out on his first literacy journey and it is today this committee, working also with World Literacy, Inc., which helps to maintain the work he is doing, sending him and his "teams" to the far corners of the world.

Beyond this, the appropriations of the Department of Work in Foreign Fields show that in many foreign lands we are contributing considerable amounts to local literacy and literature work, including libraries. In Africa this year, the amount is $3,250; in Japan, $2,500; in Korea, $3,000; in India, $2,950. And so on around the world. Even this does not give the full picture of our participation. Thousands of dollars annually go into village centers and evangelistic work, and no one can say how much of this is used in teaching people to read.

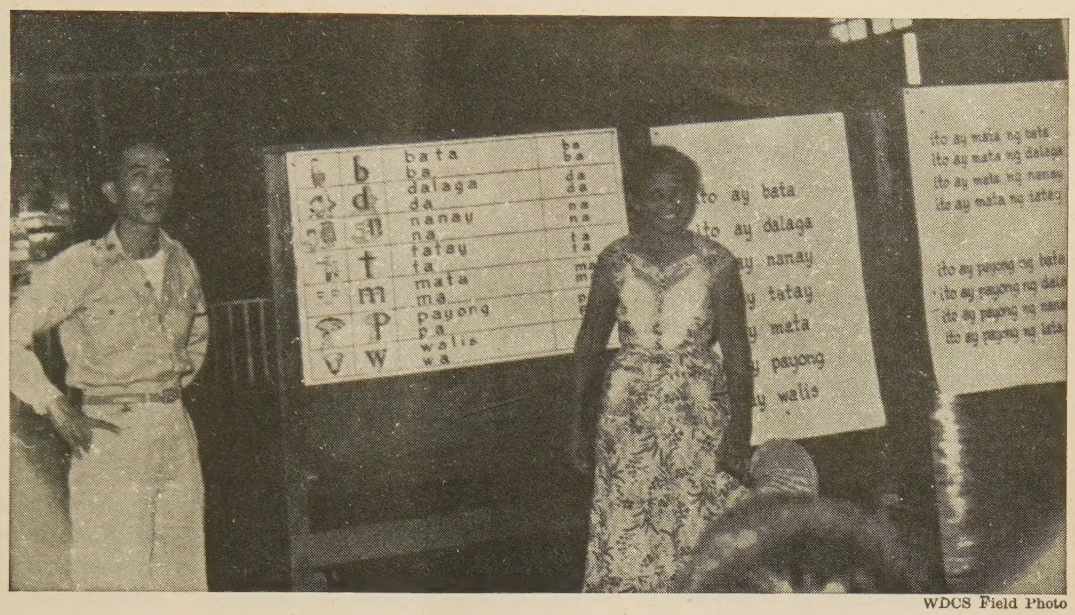
Beyond its appropriations, the Department of Work in Foreign Fields contributes in many other ways. One is in special grants on occasions when we can help to meet a needy situation. The World Literacy Letter No. 1 of 1951 tells the story of the remarkable literacy campaign carried on early that year in North Africa. Dr. Elmer Douglas, then mission superintendent on that field, reported, "Dr. Frank Laubach's visit to Algiers was one of the most important events of the missionary program in North Africa during the past decade. It gave a new impetus to the production and distribution of Christian Literature. It awakened the minds of many to the necessity of eradicating illiteracy. It revealed to a great number the infinite possibilities of this approach as a means of evangelization. It united missionaries, pastors, laymen of the various churches and missions in a common task, working toward a common end, with a genuine spirit of Christian fellowship. . . . The exceptional financial obligations of this meeting were covered by a special grant of the Woman's Division of Christian Service of The Methodist Church. Without this grant, the program could not have been carried out. And as a result, the Laubach method is being used today in seventeen centers in Algeria and Tunisia."

In this instance it was the giving of Methodist women to appropriations which made possible the initial literacy campaign in North Africa. This fund originated in gifts from Study Book Classes in 1950.

We do more than this. Across the world Dr. Laubach acknowledges that it is the missionaries on whom he must depend as he stops here and there for brief periods, two weeks in Leopoldville, or Lourenço Marques, or New Delhi, or Monrovia. From one field he wrote, "All the missionaries pitched in with great vim to write witness stories about Jesus for Christians to tell while teaching, so that they could witness most wisely and persuasively. Plans were laid for writing simple follow-up literature in all the languages used at the conference."

In many cases the missionaries who help Dr. Laubach are Methodist women, supported by the Woman's Division of Christian Service. Again and again Dr. Laubach agrees that, without their help, his campaigns could not succeed.

"We conducted a miniature three and a half day literacy campaign at Elisabethville," he wrote. "It seems that the burden of the work has fallen on the shoulders of Miss Thelma Montgomery. We developed quite a bit of inspiration, trained twenty-five pastors, and graduated twenty readers in the Swahili language. Miss Montgomery (of the Methodist Mission) had the books made up at the press in Nairobi, and there were 12,000 on hand for distribution. The pastors told us that the people were crying when we left because they thought this was the end of their education. However, Miss



rs. Teodosia Cruz, lipino Methodist eaconess, teaches ubach method

WDCS Field Photo

Iontgomery arranged a follow- rough meeting and the work is to on in the villages."

A similar story comes from nother part of Africa. "The first teracy campaign in Angola was eld in Quessua, a Methodist sta- on. . . . We found hundreds of eople waiting to be taught. The rst task was to prepare lessons Portuguese, which many of the atives speak but do not read. . . . s soon as we had teachers trained, e paired off the students and achers, 'each one teach one.' orty studied Portuguese and over hundred studied Kimbundu. As ie week went on the excitement rew. Miss Cicilia Cross, *who anaged the campaign,* had tears her eyes as she exclaimed 'How ey are learning, and how they ve it!' "

Around the world missionaries our Woman's Division are help- g as they can. The only trouble there are not enough of them. ational workers also do their part spread literacy in their own nds. Miss Akilla Zaidi was one the group who started the North frica campaign. Miss Helen Has- r tried out in the Algerian vil- ges the Laubach French primer *The Story of Jesus.*

In Pakaur, India, Miss Mary erguson was in the group of issionaries and nationals who tended Dr. Laubach's campaign in Allahabad. Taking his method back to Pakaur, Miss Ferguson and her teachers tried it out on the boys and girls in Jidato School. Then the Indian teachers began to draw pictures and write stories in Santali. Much material was prepared but Dr. Laubach had to c eck on the work. He was by t at time in Africa, and he did no know Santali. So the missionaries and nationals, on salaries provided by the Board of Missions, translated the whole thing into English and sent it to Dr. Laubach, who highly approved the work.

Recent reports from the Phil ppines speak of a revival of interest in teaching illiterates since the last visit of Dr. Laubach to that country, where years ago he first conceived his unique method of teaching adults to read. The lack of reading materials has been a serious handicap. Miss Doris Hess, our Woman's Division missionary assigned to the production of literature, and Miss Virginia Maniti, a Methodist deaconess, have been helping with the production of Laubach primers for those who are just beginning to read. Miss Maniti writes, "I have been working with the UNESCO consultant on education two hours each day. We will prepare the second primer for new literates. Our first primer, which we prepared when Dr. Laubach was here recently, is already out of print." Another Philippine deaconess, Miss Juliana Macaraig, writes from a small town on the island of Luzon, "At Tumawini, one of the places on my circuit, I have a class of fourteen whom I am teaching to read. I attended Dr. Laubach's classes in Manila in 1952. In other places I plan to have similar classes."

Knowing how large a contribution the Woman's Division is giving by direct appropriations as well as by special grants like the one in North Africa, and through the continued work of missionaries and nationals, Methodist women will want to increase Methodist participation by increasing their own pledges, rather than by special gifts.

In this way, our giving to world literacy can be constant and regular; it can have credit on pledge; and it can make it possible for the Woman's Division of Christian Service to train and send more young missionaries who may participate in the literacy movement.

We already have a big part in this enterprise. We can have a bigger part, not by disseminating our giving through special gifts, but by increasing our pledges so that more money will be available for use within our own channels which, as this story shows, flow straight into the channels of Laubach campaigns across the world.

Our World Council . . .

By ELSIE THOMAS CULVER

WHEN we think of the World Council of Churches, I hope we shall always think first of a fellowship. It is *our* World Council; it will be what we make it.

The World Council, as its name indicates, is a council of churches —161 denominational communions —in 43 countries. But the World Council has its *roots* in every local church of every member communion. It is from the people in the local churches that it receives its strength and vitality.

Among our member churches are some which are not well known to most communities in America. The World Council belongs to all of us together. Each church is anxious to make its own contribution to this fellowship, which means that we must all both give and take as we plan and work together.

This does not mean that we might be called upon, as Methodists, for instance, to compromise any basic conviction. For our World Council of Churches, by its very charter, cannot impose its findings on any member church. The churches plan together and carry on programs cooperatively, but no church is bound by a decision of the Council of Churches except as it accepts the council's pronouncements freely and willingly, and acts in accordance with them.

The Second Assembly of the World Council of Churches is to be held on the campus of Northwestern University, Evanston, Illinois, August 15-31, 1954. As this date nears, many speeches will be made, many articles written, many pronouncements come from denominational bodies and interdenominational gatherings and study groups in local churches or seminaries. This is the way our ecumenical fellowship talks things over together. Your own informed opinion, after thoughtful and devoted study, is important also. It is this sort of interest that helps it to remain *our* World Council.

Fellowship is the life blood of the World Council, but there must also be bones and sinew.

The organizational "skeleton" is easily described. The principal authority is in the Assembly. To this Assembly come 600 delegates officially appointed by member churches.

The Assembly chooses six presidents. Methodist Bishop G. Bromley Oxnam is the American member of the presidium. Methodists can also take pride in Miss Sarah Chakko of India, the only woman president. Miss Chakko is a Syrian Orthodox Christian, but it was as president of Methodist-supported Isabella Thoburn College for Women, at Lucknow, that she found her way into the ecumenical movement. American Methodists also claim Dr. John R. Mott, honorary president of the Council.

The Assembly elects a ninety-member Central Committee which meets yearly to discuss serious concerns of the church. Besides Bishop Oxnam, American Methodist members are Bishop James C. Baker, Bishop Ivan Lee Holt, Dr. J. Earl Moreland, Dr. Ralph W. Sockman.

The Central Committee elects twenty of its members, including its two officers and the six World Council presidents, to act as an Executive Committee. The Central Committee also appoints the Secretariat, which is headed by Dr. W. A. Visser 't Hooft. Miss Eleanor K. Browne, administrative secretary in the American office, is a Methodist.

Another American who should have special mention is Mr. Charles Parlin, who serves on the finance committee and is press and radio chairman for the Assembly.

The program of the World Council—its nerves and muscles—is carried on through commissions and departments.

Perhaps most familiar of these is the Department of Inter-church Aid and Service to Refugees, through which, in the past five years, over twenty-one million dollars and about 25,000 tons of clothing and food have been distributed, bearing witness to universal Christian brotherhood. At least 200,000 refugees and displaced persons have been helped. American Methodists participate through Church World Service and the Methodist Committee for Overseas Relief.

The World Council Commission on Faith and Order is trying to bring into the light of open, friendly and tolerant discussion the basic factors which led to the "scandal" of the divisions within the Christian Church, and to see if some of these divisions cannot be healed. The late Dr. Clarence Craig, of Drew University, was vice-chairman of the Commission. Methodist Rev. Robert Nelson is the new secretary.

The Study Department encourages study groups within the member churches to contribute their findings on such issues as "The Bible and the Church's Message to the World," "The Evangelization of Man in Modern Mass Society," and "Christian Action in Society." Findings of various groups are circulated, studied, commented upon by similar groups, reedited, and are eventually published and commended to the churches for further study and comment. A present responsibility of the Study Department concerns the preliminary study in the churches of the theme and subthemes which will be discussed at Evanston.

Another activity of the World Council is the Youth Department

(Continued on page 43)

Scarritt College Trains Rural Workers

By MRS. VERNON BRADLEY

ETHEL INGRAM had been an attractive, efficient, second-grade teacher in Georgia. Alta Nye had been employed in an Indian Mission in Montana. Nancy Sadler had just finished junior college and was engaged to a Tennessee ministerial student. Dorothy Kelley, a Missouri college graduate, had spent the summer in a student work camp in the Rio Grande Valley. Jane Peck had been employed as a telephone operator since finishing a North Carolina junior college.

These young people were among the students from all over the world who registered at Scarritt College in September, 1951.

Their previous experiences were varied. Their needs were different. The *purpose* for each of them was the same. Each had come to Scarritt with the conviction that she had been called of God to prepare for service as a Church and Community Worker in rural America. Each was listed as a "Town and Country Major" in the college records. To other students each said, "I'm planning to be a rural worker." In most instances this meant she had already been accepted by the Missionary Personnel committee of the Board of Missions.

During the time spent at Scarritt—two years for most of them —these students and the others who joined them began to realize some of the responsibilities they would have as rural workers.

They would be appointed by the Woman's Division to a specific geographic area. They would cooperate with all existing agencies and sometimes promote the organization of needed agencies designed to meet the welfare, health, economic, and religious needs of all the people in that area. They would work with all agencies of The Methodist Church and any other churches to help people assume leadership in their own churches and communities.

Specifically they would expect to teach in Leadership Education Schools, encourage and help train teachers for Sunday school and vacation church schools. Always they would help church and community leaders to be aware of *all* the people in the community. For the worker herself there were to be no barriers of race, creed, or occupational status as she helped people solve their problems and look to God for strength. There would be community and religious surveys to motivate and help interpret. She would participate in rural life institutes.

As the faculty advisor talked with each student a course plan was worked out that took into consideration three elements: first, the skills and knowledge that a rural worker should possess; second, the previous experiences and background of the student; and third, the academic requirements for all graduates of Scarritt College.

Each student had courses in Bible, theology, rural sociology, missions, religious education, social group work, music, speech. To these some added enrichment courses at the University of Tennessee School of Social Work, Peabody College for Teachers, Vanderbilt University School of Religion. These colleges with Scarritt form the University Center. A joint library serves all institutions.

In addition to class work, each of these students worked for nine months in a rural church near Nashville. The college furnished a car. The student spent at least eight hours a week in this field work. This included time actually teaching or directing some activity, preparation, reporting, and in weekly hour evaluation sessions with the faculty supervisor.

Between the winter and spring quarters a 1,200 mile travel seminar was provided by the college and the Woman's Division for the Town and Country majors. Supervised visits were made to Tuskegee Institute, Tennessee Valley Authority, Pittman Center, Cumberland County Rural Work, and other points of interest in the southeast.

A full time faculty member has been added in the Town and Country Department, and a closer plan of cooperation is being worked out with the School of Social Work. Students now have directed field work in social case work as well as rural church work.

Look well at the picture of fifteen people dedicated to "expect great things from God" and to "attempt great things for God" in the rural sections of America.

Town and Country Majors at Scarritt in 1952-53. Front row *(left to right)*: Ary Shough, Missouri; Mrs. Martha Worley, Georgia; Jean Maxwell, Pennsylvania; Jane Peck, North Carolina; Rev. Maurice Moore, Tennessee. Middle row: Ethel Ingram, Georgia; Ruby Hudgins, Arkansas; Dorothy Kelly, Missouri; Berneice Ballance, South Carolina. Back row: Mrs. Maurice Moore, Tennessee; Alta Nye, Montana; Etheldyne Ballance, South Carolina; Martha Horne, Ohio; Margaret Hight, Tennessee; Ella Virginia Courtney, Mississippi

Tim Harden

Nancy Kim

Nancy Kim

By EULINE SMITH WEEMS

THERE was a time when the names of Panmunjom and Kaesong were not so familiar to the Western world as they are today, and the road connecting those towns was a peaceful thoroughfare. Travelers on this road had to cross a tidal river by boat, and on the northwest side of the river was the little village of E-Chang-Po. Just before the turn of the century a little girl, named Kim Young Sook, was born into one of the twenty homes in E-Chang-Po. For several years she played in the village as did the other children, but by the time she was nine she was so tall that her father insisted she stay within their own courtyard for soon she would be old enough to marry. Mr. Kim was disappointed because he had no son at that time. According to custom, a nephew lived with them and Mr. Kim taught him to read, but turned a deaf ear to the pleas of his daughter to be taught. Who would think of teaching a girl to read?

"Where there's a will there's a way" seems to be true in other countries as well as our own. Christians began to preach in E-Chang-Po. While not the first to believe, in time the Kim family attended church. In becoming Christians the women often changed their names and so Young Sook became Nancy. One of those first Sunday mornings, a girl about Nancy's age who had just moved into the village sat beside Nancy and offered to share her hymn book. Nancy was so embarrassed at not being able to read the words of the songs, she refused to go to church again until she could read.

One day when Nancy was entering her teens, Mrs. Kim went to Kaesong with some neighbors. They went to the home of the missionaries. It was different in architecture from any home Mrs. Kim had ever seen, but the thing that impressed her most on this trip was seeing girls—Korean girls the age of her own Nancy—studying at Holston Institute. When she returned home she could talk of nothing else and began making plans for Nancy to attend school. Mr. Kim finally agreed that she might go once, but it was his duty to arrange for her to get married for she was quite tall and getting older all the time. Nancy went to Holston and was able to make more than a grade a year. Each vacation her father said she could not return, but always she did, and was graduated in 1921.

Methodist women had other schools for girls in Korea, so that fall Nancy went to Wonsan to teach at Lucy Cunningham, where she remained four years. It was while teaching that she had a desire to know more about the Bible. Finally, on the advice of an evangelistic missionary, she entered the Methodist Seminary in Seoul from which she graduated in 1928.

When I first went to Korea in 1925 Nancy Kim was in her second year of Bible School. By the time she graduated I needed a woman to help me complete my language course and also work with me in rural evangelism. She seemed the right person because of her consecration, forcefulness of character, and desire to serve.

For years we never took a trip to the country but what she was carsick. Since she was a frail woman, the long walks we had to take in order to cover the territory often taxed her strength. The preachers and Bible women on the districts where she worked valued and sought her opinion on plans for the work, and the country people could depend on her sympathy as she tried to find a solution to their various problems, such as getting medical help for the sick, work for the unemployed, finding a way to send a child to school, and suggesting solutions for personal problems. Missionaries and Koreans knew they could depend on Nancy Kim.

In the fall of 1940 when the missionaries had to leave, Nancy returned to Chulwon. For a number of years we could not get in touch with her, for she was north of the 38th parallel at the end of World War II. When UN forces liberated Chulwon she came south to Seoul, and later to Suwon, bringing more than forty Christians with her. Our first letter said she was destitute—nothing to wear, nothing to eat, and nowhere to sleep. Her mother and some other members of her immediate family have disappeared in the tragedy that is modern Korea. The chaplain, who in 1951 was our first connection with this group after they came south, wrote of the inspiration their faith and consecration had been to him. When Nancy Kim told our bishop about those intervening years he could not keep the tears from rolling down his cheeks, but she does not often mention those hard days. She has her face towards the future, making plans to do something for others. Her faith in God is greater than ever. Material things are immaterial if only she can worship God and live according to His will.

In a recent letter Nancy Kim wrote, "I am now staying in one corner of the city of Seoul and feel as if I am a piece of unburned fuel. However, I am only waiting to do whatever my heavenly Father wants me to do."

Fifty Years Old

By MARTHA JORDAN DETZER

Honolulu Advertiser Photo

Mrs. J. W. Wasson, president; Mrs. Ferdinand J. H. Schnack, former president; Miss Frances Taylor, superintendent; Mrs. Sarah Kim, Board member and alumna at the Fiftieth Anniversary open house

WHILE vacationing in Honolulu, I visited Susannah Wesley Home and accepted he opportunity to work as a housenother during the absence of a staff nember. I discovered that this is iot an institution but a large famly home. It has been a pioneer orce in the care of Hawaiian girls, ome with Japanese and others vith Chinese ancestry, plus Filiino, Korean, and Portuguese girls. Representing various races and cosnopolitan mixtures, the members f the family live together in harnony. The majority of the girls re in their teens. They are not elinquent though they do come rom homes of misfortune—some omes broken by illness or death, thers by divorce or neglect.

Children are admitted without egard to race or creed. The deermining factor is whether they vill benefit from living in the home. When application for entrance is nade, the case is presented by the ocial worker and reviewed by a ommittee of five board members.

Every day is a busy day for usannah Wesley girls. All go to chool, from kindergarten to uniersity, and many of them take eading parts in scholastic and soial life.. These girls learn under xpert direction how to cook, sew, nend and take care of a home, nus rounding out their training as apable home makers of the future. A study period follows the dinner hour. Often a program is held with special speakers, games are played, or a song fest is enjoyed.

Susannah Wesley girls take an active part in the community life. They have memberships in school, church, and group organizations. They attend approved parties and picnics, are members of Girl Scouts, Girl Reserves, church choirs, and other societies.

The recreational program includes social gatherings on Friday and Saturday evenings and holidays when they have no study periods. The home has a well equipped playground. Picnics are held around a large grill where wieners and marshmallows can be roasted. During the summer each girl enjoys at least a month at Mokwleia—Susannah Wesley Home's own cottage on the beach. Throughout the year groups are taken on week-end excursions.

Girls are given privileges, such as selecting their own clothes and entertaining their friends and relatives. The friendly spirit has been caught in outward details. The large rambling home is surrounded by a beautiful lawn, shade trees, flowers, and shrubs while the lounges, dormitories, and dining rooms are cheerfully furnished in bright colors. Moody depressions just do not fit into this picture. Here begins the task of guiding the girls in a happy day-to-day life toward a well-rounded self-reliant maturity.

Close supervision of the girls' physical health is maintained with annual physical examinations and semi-annual dental care. So that the members of this family may learn the value of money and enjoy some independence, an allowance is given each girl. This may be used for special carfare, movies, and church. Many of the girls learn to budget their allotment so when special occasions arise in school activities, there is no need for additional allowances.

A key to the secret of the happiness, which is everywhere evident at Susannah Wesley, is the relationship between the staff and the girls. In addition to the superintendent, who has training in psychiatric social work, there are several staff members with special training.

Thus Susannah Wesley Home stands out in my memory as a real horizon, and this experience has been enriching.

Honolulu Advertiser Photo

The younger girls enjoyed Susannah Wesley Home's birthday party, celebrating its fifty years of service

Pen Pals Meet in Africa

By BETTY JANE GOOLD

Miss Julia Titus with Mrs. Nason Chieza and two of her children

SABBATICAL! Magic word to commissioned workers in Methodism's mission fields. For it means a whole year away from one's work—a whole year in which to receive new inspiration and zeal for the job through rest, study, and telling others about the wonderful work one has to do.

This is the pattern for most missionaries and deaconesses when that special year—sabbatical—comes.

But Julia Titus had different plans. Plans that would mean the realization of a dream for her life work—a dream denied for health reasons.

So the day before Christmas, 1952, Julia Titus, principal of Allen High School, Ashville, North Carolina, arrived in Southern Rhodesia, to begin her sabbatical leave as a teacher in Old Umtali Mission, the post to which she had hoped to be appointed when she began her full-time church vocation. While teaching algebra and English in the secondary school, she is studying language with one of the African teachers, a former student at Old Umtali.

The year has brought her another experience which she terms one of the most thrilling since her arrival.

In 1922, Julia Titus received from Agnes Moore, now Mrs. Emerson Tull, the name of Sarah Mandisodza, one of her students at Old Umtali. Julia and Sarah became pen pals, corresponded through the years while Sarah finished Standard Six, taught at the school, and then married. There the correspondence ceased.

Sabbatical plans brought back to Julia Titus the memory of her pen pal, and created the vague hope that perhaps they might meet. Her search for Sarah led her first via letter to Mrs. Tull who now lives in Ohio. She advised sending a letter to Enoch Chieza who attended General Conference last year. Upon Miss Titus' arrival at Old Umtali, she received from Mr. Chieza, who works in the Methodist Church at Umtali, the Salisbury address of Sarah, now Mrs. Nason Chieza.

March 15, 1953, brought the two together. They visited Miss Titus' Sunday school and day school classes, told the story of the way in which they became acquainted—a story which has created a big demand on the part of her students in Africa for pen pals among her students at Allen.

Of this event, Sarah Mandisodza Chieza, wrote: "We must thank our heavenly Father who has kept us both through all these years until the day we met. You and I must not forget that day. It will always be a blessed day for both of us."

In August, Miss Titus visited Mrs. Chieza's home in Salisbury. Her husband works in an African police location there. Mrs. Chieza, the mother of nine children, has taught in the African school in Salisbury until this year.

December 5, 1953, will find Julia Titus homeward bound to resume her duties at Allen. Her traveling companions will be Virginia Priest, an A-3, her fellow teacher at Old Umtali, and Miss Josephine Litchfield, Allen faculty member. Miss Litchfield who arrived in Africa the last of August is taking a leave of absence from Allen to spend the last school term cataloguing the secondary school library at Old Umtali.

Sabbatical! Magic word it has been to Julia Titus this past year. For it has meant to her the realization of a cherished dream, meeting her pen pal, as well as daily teaching, becoming acquainted with students, visits out into the village homes of students, friendships with African teachers, vacation trips to Victoria Falls and Kruger Park.

Miss Titus wrote recently: "I am having a wonderful year and am sure I am learning much more than the students. We read THE METHODIST WOMAN from cover to cover here at "Rufaro," the Woman's Division of Christian Service residence where I live with Sylvia Aldrich, Lois Pfaff, and Virginia Priest."

Women Leaders

By LOUISE ROBINSON, *Executive Secretary, China, Malaysia and Burma*

THE SECOND Southeastern Asia Central Conference met at Singapore in April, 1953. Delegates, clerical and lay, came from the Burma Annual Conference, the Malaya Annual Conference, the Malaysia Chinese Annual Conference, the Sarawak (Borneo) Provisional Annual Conference, and the Sumatra (Indonesia) Annual Conference. It would be difficult to find in any other Central Conference greater diversity as to peoples. The delegates were Chinese, Indians, Bataks, Burmese, Indonesians, Americans, and Eurasians. Bishop Raymond L. Archer of Singapore presided.

The theme of the conference was, "The Church Meets Its Challenge." Mr. T. Thangaraj of the Burma Conference, recently returned Crusade Scholar, spoke on the subject, "The Church Faces the Challenge of Nationalism." The Rev. John Fleming, secretary of the Malayan Christian Council, spoke on "The Source of Christian Hope."

Progress of women in the church in Southeastern Asia was indicated by the place given to women on the regular program of the Central Conference. Three years ago at the first Central Conference, there were no women delegates and almost no women visitors. This time three of the five Annual Conference Woman's Societies of Christian Service sent their presidents. One of them was a regular delegate to the conference. Six outstanding women from Burma were present. Miss Daisy Moreira, principal of the Girls' School in Ipoh, Malaya, was a regular delegate. Mrs. J. V. Jayaduray, president of the Malaya Conference Woman's Society, and Mrs. G. S. Aramugam of Klang, vice-president, took places of leadership. Mrs. M. T. Fang, president of the Malaysia Chinese Conference Woman's Society, and Miss Hwang Kwan Eng took places of responsibility. Many of the women of the United States will remember Mrs. M. T. Fang when she and her husband were in the United States.

On one evening, the women of the conference were in charge of the program. Mrs. R. L. Archer, newly elected president of the Southeastern Asia Woman's Society of Christian Service, presided. Mrs. Ralph Ward was the main speaker, using as her subject, "Study to Show Thyself Approved Unto God." This service was followed by reports and demonstrations in Wesley Hall. Women from the local churches and girls from the Methodist Girls' Hostel presented "living pictures" of activities of the Society: intercessory prayer, adult education, family worship, home visiting, mission study, the Dyak Mission Work in Borneo, and street evangelism, including work of evangelistic bands and street preaching. The scenes were accompanied by readings of poetry, short reports, hymn music, and hymns read to music.

With a challenging statement, summarizing the progress of The Methodist Church in this area and inspiring the leadership of the church to greater devotion and zeal, Bishop Raymond L. Archer closed officially the business sessions of the second Southeastern Asia Central Conference on Sunday afternoon, April 26. This closing ceremony came at the beginning of the great mass Service of Worship which was held in the Lee Kuo Chuan Auditorium of the Anglo-Chinese School on Barker Road. About 800 Methodists and their friends were present to participate in the service. The conference choir of sixty-five, under the direction of Mrs. Sylvia Tan (Chinese), sang the anthem, "How Lovely Are Thy Dwellings," by Johannes Brahms. Also participating in the service were the Rev. U On Kin of Burma, Dr. Ho Seng Ong (Chinese) of Kuala Lumpur, and the Rev. T. R. Doraisamy (Indian) of Singapore, also a Crusade Scholar. Great hymns of the church were sung—"Faith of Our Fathers," "Lead On, O King Eternal," "God of Grace and God of Glory," and the great hymn, "Forth in Thy Name, O Lord, I Go."

High point in the service was the sermon by Bishop Ralph A. Ward of Hong Kong and Taiwan, visiting bishop for the Central Conference. Against a background of Romans 12:1-8, which was read by Rev. U On Kin, Bishop Ward preached on the subject, "The Challenge to Me."

A Chinese scholar points up the importance of the whole of Southeast Asia. He says:

Today social changes of a far-reaching nature are taking place in Southeast Asia. In some areas, it has taken the form of violence; in others the threat of violence exists; and in still others, conditions of unrest are brewing. In all Southeast Asia the peoples are groping for some form of social order to which to anchor their ships of state. In this strategic area of the world, a basic conflict of two systems of man's value is taking place, a conflict of the purely material on the one hand, and the primarily spiritual on the other. This struggle for men's hearts and minds may well be measured in terms of years. Its outcome in Southeast Asia is of vital importance to the whole social order of Asia and to the peace of the world.

Against such a background, Methodists of many races and nations met together determined that the Church Shall Meet Its Challenge.

Three conference presidents at the meeting of the Southeastern Asia Woman's Society of Christian Service in Singapore

Puerto Rico to Alaska

By BETTY THOMPSON

"ALL of society is my interest," says Richard Bright, one of the 1953, US-2's, in telling how he changed his major from journalism to sociology. "I found I wasn't so much interested in reporting what was going on as in doing something about it."

The young University of Texas graduate from Gonzales, Texas, is "doing something about it" as a worker in Wesley House, Nashville, Tennessee. Thirty-one other young men and women will have the same kind of home missions opportunity as they begin work this fall. They are the third group of US-2's, short-term missionaries who serve for two years in home missions institutions in the United States or for three years in the territories.

"My horizons have been greatly broadened," Mr. Bright says. "I can now begin to see the real workings of society. And I feel a challenge to put every bit of energy into continuing the search to find out how people work in groups."

To aid the US-2's in a preliminary exploration of group work methods before beginning their individual jobs, the Department of Work in Home Fields of the Woman's Division of Christian Service with the cooperation of the Division of National Missions sponsored a six week's training program on the Scarritt College campus in Nashville, Tennessee. The program was planned and guided by Miss Alpharetta Leeper, Missionary Personnel secretary of the Woman's Division, and Miss Ruth Smith, field worker.

From July 20 to August 28, the group of twenty-eight girls and four boys had intensive training in principles of theology, group work, and fellowship. Supplementing the hours of study were tours of nearby settlement and community houses and a week-end journey through Kentucky, North Carolina, and Georgia, visiting mission stations and tourist sights along the way. They saw the Smoky Mountain National Park, Lake Junaluska in North Carolina, and the presentation of the Cherokee Indian drama, "Unto These Hills."

While visiting situations comparable to those in which they would be working, the US-2's saw in action many processes which had previously been mere words. Tommy Lee Dillard, Dallas, Texas, says the common opinion was, "It's a good thing we had our assignments before making this trip, or it would have been hard to decide which field to enter."

The young men and women representing twenty-one states are assigned to settlement houses, community centers, hospitals, rural and urban churches, and schools. US-2's are at work in Hawaii, Alaska, Puerto Rico, and in the United States from California to Florida and as far north as Vermont.

Recreational activities during the training session included square and folk dancing, a visit to the Hermitage — home of President Andrew Jackson, social gatherings with Scarritt, Peabody, and Vanderbilt students, free movies, outdoor dances, dance and symphonic productions, camping trips, and slide presentations of the various assignment posts.

Assignments

Assignments from Northeastern Jurisdiction are: Martha Kemp, Upper Montclair, N. J., to Wesley House, Amherstdale, W. Va.; Ruth Knight, R. N., Nashua, N. H., to Seward Sanatorium, Bartlett, Alaska; Alice McClellan, Averill Park, N. Y., to Bethlehem Center, Chattanooga, Tenn.; Frederic Robbins, Leominster, Mass., to George O. Robinson School, Santurce, Puerto Rico; Dorthea Saunders, Stamford, Conn., to Vashti School, Thomasville, Ga.

From Southeastern Jurisdiction: Ann Cousins, Enfield, N. C., to Wolff Settlement, Tampa, Fla.; Betty Sue Griffin, Dothan, Ala., to Vashti School, Thomasville, Ga.; Edith Harper, Greensboro, N. C., to Ballow Day Nursery, Sioux City, Ia.; Ann Heard, Newnan, Ga., to Goedon County Rural Work, Ellijay, Ga.; Martha Sue Montgomery, Fort Walton, Fla., to Ethel Harpst Home, Cedartown, Ga.; Iris Smith, Charles City, Va., to Charles City, Va., Rural Work; Mary Ann Wittstruck, St. Petersburg, Fla., to N. Barre Community Center, Barre, Vt.

Ken Spa

From Central Jurisdiction: Dorothy Campbell, Willis, Texas, to Mother's Memorial Center, Cincinnati, Ohio; Raymond Gibson, Greenville, S. C., to Campbell Friendship House, Gary, Ind.; Bobbie Nell Johnson, Houston, Tex., to Neighborhood Methodist Church, Fort Wayne, Ind.

From North Central Jurisdiction: Kay Peters, Madrid, Ia., to Methodist Community House, Grand Rapids, Mich.; Lois Jones, R. N., Jackson, Mich., to Freeman Clinic, El Paso, Tex.; Joyce Ryerson, Burt, Ia., to Gainesville Area Rural Work, Gainesville, Fla.; Richard Quinlan, La Grange Park, Ill., to Savannah River Defense Area, Aiken, S. C., under the Division of National Missions; Joan McDade, Foosland, Ill., to David and Margaret Home, LaVerne, Calif.

From South Central Jurisdiction: Ruth Beggs, Ensign, Kan., to Vashti School, Thomasville, Ga.; Beverly Campbell, Jackson, Miss., to Wesley House, St. Joseph, Mo.; Tommy Dillard, Dallas, Tex., to Jesse Lee Home, Seward, Alaska; Polly Gemar, LaGrange, Tex., to Wesley House, Houston, Tex.; Velma Grieb, Haven, Kan., to Frances DePauw Home, Hollywood, Calif.; Ovitta Sue Harris, Stuttgart, Ark., to Honolulu, Hawaii (1-H-3 under the Division of National Missions); Phyliss Hartnett, Ensign, Kan., to Garden Creek Community Center, Oakland, Va.; Hazel King, Fort Worth, Tex., to Deaconess Home and Center, Philadelphia, Pa.; Betty Wade, Melrose, N. M., to Rural Work, Wrens, Ga.; Richard Bright, Gonzales, Tex., to Wesley House, Nashville, Tenn.

From Western Jurisdiction: Mary Kostal, Hayward, Calif., to Valley Institute, Pharr, Tex.

Committee Recommendations

Following are the Recommendations of the Committee for the Study of Ways and Methods of Emphasizing Evangelism in the Institutions and Agencies of the Department of Work in Home Fields of the Woman's Division of Christian Service. The meeting of the Committee was held at Pfeiffer Junior College, Misenheimer, North Carolina, February 21, 1953.

We recommend to the Department of Work in Home Fields that:

1. The department formulate a policy whereby local boards and administrators may be guided in the amount of emphasis which may be placed on a program of religion and evangelism.
2. The department reaffirm its employment policy as to the qualifications of workers, to the end that administrators in institutions may be more effectively guided in the employment of workers.
3. The department provide a list of resource people in the area of Christian living who would be available for short periods of leadership in the various agencies and institutions.
4. The department request the Board of Evangelism to channel its materials for free distribution to the various institutions of the Woman's Division.
5. The department devise a plan for evaluating the evangelistic efforts of its institutions and agencies both for the year and for the quadrennium.

We recommend to the Bureau Secretaries that:

1. The secretaries devote discussion time to this evangelistic emphasis in any meetings they may have with the personnel within their bureaus.
2. Each institution or agency redefine its interpretation of evangelism in terms relative to its particular function.
3. The first staff conference at the beginning of the fall work, 1953, should include the following emphases:
   a. An explanation and interpretation of the quadrennial emphasis on evangelism.
   b. A challenge for personal and institutional acceptance of the goals of the quadrennium.
   c. A study of methods whereby the goals may be achieved in the institutional program and activities.

We recommend to the Individual Workers that:

1. The workers within institutions and agencies recognize that effective evangelism must be rooted in personal commitment.
2. The workers realize that an effective program of evangelism must first be exemplified in the lives of workers.
3. The workers acquaint themselves with the General Conference resolutions on the *Call to Evangelism and Program of Evangelism,* and cooperate to the fullest extent in the fulfillment of the goals presented.
4. The workers study and utilize the recommended printed materials in the area of evangelism.
5. The workers keep in mind that the institutions of the Woman's Division of Christian Service are Methodist institutions and that they channel the unreached people of their constituencies toward The Methodist Church.
6. The workers be alert to trends away from evangelism and be prepared to defend and maintain the evangelistic emphasis of The Methodist Church.
7. The workers seek ways by which they may become cooperative participants in the evangelistic efforts of their local churches.
8. The workers recognize certain institutional and personal limitations in the area of evangelism, and that they seek the aid of the local church in the achievement of the evangelistic objective.
9. The workers consider areas of evangelism sometimes not considered as evangelistic opportunities, as:
   a. Classroom experiences: teachers seek the Christian perspective in the teaching of all subjects.
   b. Personal counseling.
   c. Summer camp experiences.
   d. Club groups.
   e. Planning groups and committees.

Submitted by,

Fae L. Daves
Oscie Sanders
Maud F. Bristol
Warner Silver

Mary F. Floyd,
Chairman and Compiler of this Report

PRAYER FOR EVANGELISM

Increase, O God, the faith and the zeal of all Thy people, that they may more earnestly desire, and more diligently seek, the salvation of their fellow men, through the message of Thy love in Jesus Christ our Lord. Send forth a mighty call unto Thy servants who labor in the gospel, granting unto them a heart of love, sincerity of speech, and the power of the Holy Spirit, that they may be able to persuade men to forsake sin and return unto Thee. And so bless and favor the work of Thine evangelists, that multitudes may be brought from the kingdom of evil into the kingdom of Thy dear Son, our Saviour, Jesus Christ. Amen.

(*The Methodist Hymnal*, page 516)

Proud to Be a Methodist

By SARAH REESE SULLIVAN

"I AM a Methodist." This statement was inscribed on my mind in early youth as being positive and indisputable; one about which I had made up my mind. Why? Childlike, because my parents were Methodists. Today, however, I still proudly and reverently make this statement for each year brings added realization that The Methodist Church, its leaders, and members will never let fellow Methodists down when help is needed. This proved true in Jackson, South Carolina, during the organizing and building of the Bethel Methodist Church.

With the coming of the Savannah River Project, commonly called "The H-Bomb Plant," to our state and Aiken County, the community of Jackson with its 150 populace mounted rapidly to 2,550 in a few months with some 6,000 people living just on the outskirts and depending on our town for recreational, educational, commercial, and spiritual needs. Today we have two Baptist churches, our Bethel Methodist Church, and many smaller churches which are ably filling the community's needs.

As the town of Jackson grew and needs multiplied, the Woman's Division of Christian Service sent Miss Charlotte Stevenson into our town to aid in meeting community problems and to help in the organization and development of a Methodist Church. Miss Stevenson, a social worker by profession, not only was highly instrumental and helpful in developing our church, but also aided the community as a whole whenever possible, and never hesitated to give help to other denominations.

The first step toward the organization of our church was the promoting of a Sunday school which met on Sunday morning in the agricultural building, formerly the elementary school. A few Sundays later the first church service was

Mrs. Mary Strumpler and Mrs. Grace Guffy placing flowers on the altar of Bethel Methodist Church, Jackson, South Carolina

held with the district superintendent, the Rev. John Shingler in charge. All along, executive and group meetings were held by the Methodists of Jackson, and officers and other leaders were selected as well as a name chosen for the church, Bethel—The House of God.

Soon after this first church service, the pastor and his family arrived in town. The Rev. Max H. Christopher, a South Carolinian, who was serving a pastorate in Nebraska, was eager to return to his native state. Well-trained in the work required of a pastor for a growing church, he, Mrs. Christopher, and their three daughters Maxine, Amelia, and Susan arrived without a parsonage to welcome them. It was this need that really set the Methodists to rolling. And roll they did for shortly afterwards the parsonage literally "rolled" onto the previously selected lot, having been moved from the Meyers Mill community of the Savannah River Project area. This large house was quickly set up and put in order, and before many weeks the Christophers were living "at home."

With the parsonage and the plans for the church most definite, a Woman's Society of Christian Service was acutely needed. On Thursday, April 3, 1952, the Woman's Society of Christian Service of the Bethel Methodist Church was organized. Fourteen interested ladies were on hand, along with the pastor, Miss Stevenson, Mrs. John Shingler, and Miss Kate Kilgo, district secretary of Promotion. The church and Sunday school services were then being held in the local mortuary and our Woman's Society had its beginning in the parlor of this mortuary—we claim honor as one of the few so distinguished. Mrs. Joe D. Hughes was elected the first president and is now serving her second term. Her unselfish devotion, earnest efforts, and hard work have been the backbone of the organization and of its progress to the present day Society of thirty active members.

Our Society's good start was due also in part to the generosity and help of the other Woman's Societies throughout the state that sent monetary contributions as well as curtains and other parsonage needs. A Society must have financial security in order to carry out its responsibilities. The church members, with the building of the church and buying of the parsonage, had all they could handle financially so the women set about raising money for themselves.

The first project, perhaps not as successful as those that followed, was the making and selling of sandwiches. Later the members prepared barbecue suppers which were sold and served in the Jackson School Cafeteria. A permanent project was soon started of serving dinner to the Lions Club one night a month. We sold greeting cards and engineered other small enterprises, and at the end of this project-packed year found that we had raised $1,500 by hard work. Another campaign just brought to a close was the selling of vanilla which

(*Continued on page 43*)

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

A Thank You Note

Leonard Theological College
Jabalpur 1, M. P., India

ear Miss Colony,

I must not allow another month, nother day, to pass without send- g you, and through you to the oman's Division of Christian ervice, this note of thanks.

We arrived in India over a year go. It was in mid-September when e got off the P & O Steamer in ombay, not a little uncertain of urselves in a totally new environ- ent where we could not speak e languages. The representative om the Intermissions Business ffice told us that we would be stay- g in the Woman's Division Home Byculla, Bombay. As it turned ut, we had to remain in Bombay r two weeks, and then I had to turn early in November to clear r baggage through customs. Dur- g those two visits in the home saw several new missionaries who ad just arrived and several folk aving for furlough. In each case thought to myself, "How wonder- l that the Woman's Division of hristian Service has provided a me such as this for all of us— ewcomers and furloughers alike." aturally, we developed a very rsonal sense of relationship to e home.

Among its several services, the ome in Bombay is a friendly re- ption center for those arriving India for the first time. Neither ilma nor I can think of a person tter fitted than Miss Jennie Blas- ll to preside over the affairs of e home and to assist newcomers to India in a quiet and gracious way. Miss Blasdell knew what supplies we would need and which were available in Bombay but unobtainable elsewhere. And she helped us to get them. She showed us a great deal of the city. The night we left on our first train journey in India, she came with us to the station. Everyone appreciates such courtesies immensely, and one cannot but be grateful for the thoughtful foresight which had led to the establishment and maintenance of such a home for missionaries.

We shall always remember Miss Blasdell's kindness to us. And we shall always be grateful to the Woman's Division of Christian Service for the pleasant and helpful introduction to India it gave us when we first arrived here. We thank you, and, through you, all those good women who made this possible.

Very sincerely yours,
W. Richey Hogg

Word has been received from India that Miss Marietta Mansfield had a light attack of polio. It struck her when she was up in the mountains with three other missionaries. She was brought down to the plains, 260 miles, in a station wagon, a two-day journey. According to the lastest word, she was recovering slowly. Miss Mansfield wrote a series of interesting articles on Indian villages for THE METHODIST WOMAN while she was home on furlough. See page 21, May issue; page 32, June issue; page 32, July-August issue.

DEACONESS WORK

Conference Boards

Interest in organizing Conference Deaconess Boards is widespread. Among the new organizations which have been reported are: Minnesota Conference, Rev. W. E. Shields, president; North Texas Conference, Miss Alice McLarty, president; Southwest Texas Conference, Rev. Floyd R. Cyrl, president; Memphis Conference, Rev. James A. Fisher, president; Mississippi Conference, Miss Eunice Stockton, president; South Carolina Conference, Miss Mary Beth Littlejohn, president; South Georgia Conference, Miss Phyllis Garrett, president; Tennessee Conference, Miss Vera Falls, president.

Since one of the primary purposes of the Conference Deaconess Board is "to create and maintain interest in deaconess work," this board can become an effective aid in the program of recruitment.

Sabbatical Leaves

Among the changes in appointments which became effective September 1, sabbatical leaves for study accounted for eleven. The names of the workers and the schools where they enrolled are:

Ruby Berkley, Boston University, Boston, Massachusetts
Naomi Coger, University of Georgia, Athens, Georgia
Hazel Cooper, Scarritt College, Nashville, Tennessee
Bertha Engle, Scarritt College
Mildred Hewes, Scarritt College
Melva Humphrey, Scarritt College
Leone Lemons, Scarritt College
Oscie Sanders, Colegio Bennett, Rio de Janeiro, Brazil
Elisabeth Thompson, Emory University, Atlanta, Georgia
Lola Timms, Hartford Seminary Foundation, Hartford, Connecticut
Mabel Whited, Scarritt College

MISSIONARY Briefs

GIRLS' HOSTEL

AFRICA

The African Girls' Hostel in Umtali, Southern Rhodesia, continues to render a most important service to the many girls who come to town to do housework and care for children. Many women prefer to have girls rather than the traditional cook-boy and house-boy. Miss Evelyn DeVries, the missionary in charge of the hostel, writes:

"We have opened a training center next door where the girls can learn the work and also a bit more English before taking a job. At one time more of the women stayed at home and they could train the girls to work, but now as everywhere the women are in the offices and the shops and the girls must get along as best they can. By having this training at the center first, they manage very well.

"When the course at the training center is completed, the girls come to the hostel to be housed and placed. The girls are not ready to marry when they leave school, and usually do housework before marriage. Some of the girls stay only a year or two, but many of them stay four or five years, or even longer. Now that they begin school younger, they also finish sooner and then comes the problem of what to do. We are happy to provide that something.

"Several of the African women have had worship services with the girls, and they are quite interested when the women talk from their own experiences. Our African minister also has come to talk to the girls. Several of the girls were baptized and joined the church at our quarterly conference service.

"We are a big family of ninety-six girls and four teachers and the number continues to increase. We trust that we shall continue to be able to give the girls the kind of help and service that puts a smile on their faces."

Read "Africa Calls" on pages 33-34.

COMMUNITY WORK

WEST VIRGINIA

Working together to build Christian community—that is the purpose of the Bluefield District community work. Not just to bring a needed program to a needy area, nor to solve a community's problems, but helping people to help themselves is our purpose.

Many thrilling experiences have been ours as we have witnessed the creative response of people to such an approach to their communities. What could be more thrilling than to watch teachers in a church school reach out for improved methods and materials for making the work of the school more effective in the lives and homes of the boys and girls who seek their guidance.

Providing wholesome play activities in another community, is also our privilege. It is such a joy when a community which has never had a vacation school asks the worker for help saying, "We have five people who will teach in vacation church school if you will help us learn how to do it." And what can be more significant for building Christian community than a Parent-Teacher Association electing the worker as chairman of a recreation committee for planning a summer recreational program and developing a new school playground for a year-round program? This same committe includes, in its summer recreational work, vacation church schools for the three communities served by this school. Such an extensive program brought the question: "Who will do it?" A show of hands at once revealed six leaders.

The Summer Service Program of the Department of Work in Home Fields for students made it possible to add three students to our staff during the past summer. These students helped to find and train leaders for various community programs. Vacation church schools were used as beginning points, for not only did they meet immediate needs but also provided opportunities for studying commuities and interesting their people in other worth-while activities. All the schools were interdenominational and held in community churches and schoolhouses. Opportunity was provided for Negro children of one neighborhood to participate in the vacation church school. In another, an adult class was held to help community leaders study basic Christian beliefs. A teen-age boys' craft group came as a result of one school.

Have you heard of 4-H Clubs in coal-mining communities? Deaconess Juanita Trickett is taking the initiative in promoting this program for the three communities served by the Hampton Roads School. Such eagerness for this program has been shown and the club membership is growing so rapidly, that the eight community leaders have had to search for other enthusiastic volunteers to help carry on this program.

—Deaconess Jennie Flood,
Roderfield, West Virginia

FIFTIETH YEAR

The Fiftieth Anniversary of deaconess and settlement work sponsored in Wilmington, Delaware, by Methodist women was celebrated in May. A project of the Peninsula Conference Woman's Society, the work was started by the Woman's Home Missionary Society of the Methodist Episcopal Church in 1903. Miss Genevieve Poppe is the director of the program which includes the Riddle Memorial Deaconess Home and the Mary Todd Gambrill Neighborhood House.

Mrs. Arthur J. Jackson, president of the Peninsula Conference Woman's Society of Christian Service presided at the sessions of the anniversary celebration and Mrs. Frank G. Brooks delivered the main address. Deaconess Mae Il Greer is the teacher of the nursery schools and two US-2's, Naomi McIntosh and Mary Jane Renner, are the group workers of these projects which help "to bring to bear on all human life the spirit and principles of Christ."

CALL TO SERVICE

OREA

"On April 1st we dedicated the ısan Christian Community Cen- and since then we have been creasing our program until now have a kindergarten, well-baby nic, milk station, pre-natal clinic, eracy classes, week-day religious ucation classes, Sunday school, wing groups, boys' clubs, English ib, English chorus, and audio- sual programs. The work is en- yable and the people interesting. e are faced with lack of time and ck of materials. We are at pres- t working on curriculum in our are time and beginning the long ocess of collecting, writing, and apting materials.

"It is an undeniable fact that e number of missionaries is sadly adequate. Perhaps you yourself ve felt a call to missions. Don't afraid to come. The reward of rvice is a happy heart and the ace of a life which has purpose.

"There are doubts, of course, and metimes I wonder why I am here. ome is more comfortable. I think Iaybe I won't come back.' But en I go to my class at Ewha and ok into the faces of my students, ting on crude wooden benches a dirt floor that turns to mud nen it rains, I look—and I know l come back. I watch the tears urse down the face of a mother nose child we just saw die. I atch—and I know I'll come back."

Honored

Miss Norma Craven of Raub, Malaya, l be retired after forty-five years of vice in India and Malaya. The British vernment conferred upon Miss Craven e honor of membership in the Order the British Empire. She is the sec- d Methodist missionary to receive s honor, Miss Mabel Marsh of Kuala mpur being the first.

Correction

Item 2, column 2, page 41 of the September issue of *The Methodist Woman* should have stated that 40 per cent of the Methodist Student Fellowship Fund may be directed to mission projects of the Woman's Division of Christian Service, the Division of National Missions, and the Division of World Missions of the Board of Missions.

India

INDIAN CURRY FROM UNITED PROVINCES

For 4	*For 50*	*Ingredients*
½ pound	6 pounds	diced mutton
1½ tablespoons	1 cup	lard
½ teaspoon	2 tablespoons	salt
1½ cups	18 cups	boiling water
2 small	2 dozen	onions, sliced thin
1 tablespoon	¾ cup	curry powder
½ cup	6 cups	canned tomatoes (with liquid)

Heat lard and brown onions in it. Add meat and salt. Mix curry powder with a little hot water; then stir it into a kettle to cook with meat and onions for about 5 or 6 minutes.

Add hot water and let cook for about a half hour. Then add tomatoes and cook about another half hour. (If curry boils dry, add a little hot water at a time).

Curry is done when meat is tender and gravy rather thickish. Thicken gravy with flour if necessary.

Menu: Curry, Boiled rice, Dark tea — **Relish of fresh tomatoes and onions (each chopped fine). Put in bowl with salt and pepper and let stand for ½ hour. It will be "soupy."**

Dessert: fruit tart *or* well-sweetened cottage cheese in which there is plenty of cream. (This is the nearest thing that America has to "Dahee mixed with Koya"—a special Hindustani dessert).

Recipe from Mathilde R. Moses, whose last station was the Lois Lee Parker Girls' School in Bijnor, United Provinces, India. Miss Moses is now retired and lives in Bellflower, California.

TERMINAL ISLAND

San Pedro, California

More than a year ago a young Chinese detainee, who had been greatly helped by Deaconess Harriet Louise Perry at the Immigration Station, San Francisco, was transferred to Terminal Island, San Pedro. He was distressed to find no Christian worker there and went to the Immigration Officer about having a deaconess at Terminal Island. The officer assured him there would be no objection.

Upon investigation by the Conference Woman's Society of Christian Service, it was discovered that there are from one hundred-fifty to three hundred people on the Island each day. Many are from Mexico, some from China and Canada, with a sprinkling from all over the world. These people needed someone to listen sympathetically to their stories and problems; to write letters for them; to shop or make a phone call. They needed religious services on Sunday, and someone to point them to a Saviour who cares. Deaconess Edith Curl has been appointed to this service.

APPRECIATION

Pakistan

This is just to thank you heartily for the gift of two Singer sewing machines for use in the village work out here. These machines were dedicated on Sunday, the 5th of July, in the presence of Miss Constance Blackstock. A number of women and girls are learning to use them. They all join with me in sending warm thanks to you. Miss Blackstock left 200 yards of cloth and the girls are learning to sew pillowcases and tablesheets.

Please send Miss Buyers as soon as she is able to work. We all are anxiously awaiting her return.

Miss Blackstock had started five adult Education Centers in the past eighteen months. In that time she did a wonderful piece of work for the Christians of this area. We are indeed grateful to the Lord for her service. The work she did in such a short period was never done here in the past fifty years.

Please send more such warm-hearted and sincere workers. I need not stress the importance of village work. Stuntzabad is the heart of Methodist work here.

MISSIONARY Briefs

IMPERIAL AWARD

Reuters News Service

Shortly before returning to the United States last June, Miss Dora Wagner received fitting recognition for forty years of service to Christian education in Japan when she was presented the Fifth Order of the Sacred Treasure, an Imperial Award bearing the stamp of Prime Minister Shigeru Yoshida.

Except for a ten-year period early in her missionary career, Miss Wagner has been associated with Iai Girls' School, Hakodate, Hokkaido for thirty years. A large delegation from school made the long journey to Yokohama to see her off on the *President Wilson*. She stated that she expects to return to Japan in 1955 to help celebrate the 75th anniversary of the founding of Iai Girls' School. Miss Wagner plans to make her home in Wichita, Kansas.

In the picture, Miss Wagner, right, points to Prime Minister Yoshida's seal as a fellow-missionary, Miss Barbara Bailey, looks on.

GRADUATES SERVE

Japan

During the spring vacation we visited a graduate who went to the country to teach. We admire Michiko Tokunda for her desire to go to a rural area where life is so different from that in the city, and for her desire to use her knowledge of horticulture and Christianity to help the people. We were proud to see how all the farmers seemed to know her.

In Gifu Prefecture, where Michiko is stationed, there is only one church and two small fellowships of less than ten members. There the children walk two or three hours along the mountain paths to attend one of the two primary schools, or to the more centrally located junior school where she teaches. If they want a high school education, they must commute by public bus to a larger village. Many young children leave for the city to work, or commute daily to clothing and china factories two hours ride away by bus and train.

We have many graduates of whom we are proud. In our morning worship, Bible classes and retreats, the projects of our service club, we hope we are inspiring Christian character in the hearts of the girls and a desire to go out and build a better world.

LATIN AMERICA

Crandon Institute, Montevideo, Uruguay

A new Woman's Society of Christian Service has been formed in Crandon with the women of our adult Sunday school class, and other mothers of Crandon children whom they have brought in. They meet each Friday afternoon from three to four and then take their children home. Violeta Cavallero meets with them. They have accepted the goals of the Liga here and have their representatives in the Federacion. The Intermediates also meet on Friday afternoons after school. It looks as though all we need now is to have the bishop name a pastor to have a church! We are still a part of Central Methodist Church and a few of the older students and adults attend there, but the time may come when there should be a church in this neighborhood.

BRAZIL: Miss Maryann H. Johnson, an LA-3 now completing her third year at Colegio Isabela Hendrix in Belo Horizonte reports on the work of the school as follows: "This year we have 36 in the kindergarten and 172 in the four years of primary school. These two groups are co-educational. There are 38 in the admission, which is a type of preparatory course to enter the junior high. There are 247 in the junior high and 118 in the high school. Thirty-four of that last group are taking the normal course and will be certified to teach in the elementary grades when they graduate. That gives a total of 611 students, 106 of whom are boarding pupils; 28 of the boarding pupils are Protestants.

"By far the most interesting and inspirational activity that I have had this year is my prayer meeting. Every Monday, Wednesday and Friday evening fifteen minutes before lights out, the junior high evangelical girls meet in the living room for prayer and meditation. I know that if they have benefited as much as I, the time has been well spent. All our prayers have shown development in the consciousness of God's presence. This is one of the few time we separate our evangelical girls. It helps them, I think, to be stronger in a sometimes not too friendly environment.

"This month we are hostesses to about 100 Presbyterian missionaries. They spend much of the time meeting and planning, and we are busy keeping the plant in running order for them. It is inspiring to see so many couples and families dedicated to the work of spreading God's Kingdom of Love, and lots of fun to be once more in the midst of so many Americans."

INCOME ON APPROPRIATIONS for the year ending May 31, 1953, was $7,156,447.51, an increase of $281,910.10 over the year before, a 4.10 per cent increase.

Gifts for the Week of Prayer and Self-Denial for 1952-1953 were $468,496.10, an increase of $48,439.98 over the year before.

Per capita giving for the year ending May 31, 1953, was $4.72, an increase of $4.49 over the year before.

Income on appropriations for the first quarter of the present fiscal year, June 1, 1953-May 31, 1954, were $1,189,661.04, an increase of $136,052.96 over the same period last year, or a 12.91 per cent increase.

WORLD FEDERATION OF METHODIST WOMEN

***Note:* The Woman's Division pays only $1,600 plus to the support of the World Federation of Methodist Women and not the overwhelming figure given on page 40 of the October issue.**

From the Middle of a Desert

By experience this spring, I earned one of the fears of the Navajo children. We visited the Aztec Ruins, ruins of a group of Pueblos who lived near here several hundred years ago. In the ruins were several skeletons. The children seemed to be fascinated by them. But the rude awakening came to me when we arrived home. The children refused to eat their suppers and insisted on going to bed. As I talked with them I discovered they were convinced they would die the next day for having looked upon the skeletons. They asked questions about death and we discussed it. They assured me that all white people were exempt from the ill effects of the skeletons. You would be amazed at the differences between "white people" and "Navajos," according to the Navajos. In spite of nightmares, the children were all happy the next morning to find that they had survived. Four years of training just isn't enough to counteract all the fear and superstition in their lives.

As a farewell send-off to the third graders at Bisti School, we took them to the big city of Albuquerque. Only three of the thirteen children had ever seen a place larger than Farmington. The trip was financed through two friends who are very close to me. The interest these Indian people have in the "outside world" is amazing . . . they ask innumerable questions.

In Albuquerque, we visited a hotel, the railroad station and went through a streamliner, a large dairy, a group of apartments, the airport, and the zoo. We stayed overnight at Harwood Girls' School and attended Central Methodist Church on Sunday morning. The children remarked that we were the only ones who arrived at church in a pick-up truck. We saw a television program and rode on an elevator in one of the department stores on Saturday. There were no escalators. The only disappointment, however, was that there were no tall buildings such as they had seen in pictures. (The highest is about eight stories.)

We trust that the trip to Albuquerque gave these children a background of experience that will help them as they progress in school, since much of the material in the textbooks is based on city life.

—Deaconess Doris Bloomster, *missionary-teacher, Bisti School and Community Center, Bisti, New Mexico*

Reading the Bible in a Navajo hogan

NURSING EDUCATION

Philippines

The first National Workshop on Nursing Education was held at the Mary Johnston School of Nursing. It was an honor to have the school chosen for the place of meeting. One of the projects of the hospital is a public health nursing unit which comprises a five-block area south of the hospital. This unit has been carrying on a busy program of prevention as well as cure. The community formed a neighborhood association to promote higher living standards. They have been having classes for mothers, community immunization, and child health conferences.

The Mary Johnston Hospital is in the slum area of Manila in a section where many are out of work and so many are undernourished and sick. Every morning undernourished children come in for a cup of hot milk. Every morning a gospel message is given in the dispensary that the spiritual needs of those who come may also be met.

FIRST MISSIONARIES

Borneo

The first residence for missionaries of the Woman's Division of Christian Service in Sibu, Sarawak, Borneo, has been completed. About one hundred representative people from the church in Sibu and from the districts were present late in June to dedicate the new home. Just before the meeting began, a cablegram from New York arrived saying that two new missionaries had been appointed to Borneo. There was great rejoicing and the group voted to send their deep gratitude to the women in the United States. Three years ago several China missionaries stopped by Borneo to finish out their terms of service, but Misses Ellen Atkinson of Baltimore, Maryland, and Katherine Wingert of Elmira, New York, were the first new missionaries for Borneo from the Woman's Division.

Back to Seoul

The Methodist Headquarters have been transferred to Seoul. Ewha College as well as Ewha High School are occupying their former buildings. The Methodist Theological Seminary is in the process of returning. Some of the work and workers will continue permanently in Pusan.

There is a great need for missionaries, especially teachers, for Korea immeditely.

—Miss Margaret Billingsley, *Exectuive Secretary for Japan, Korea, and the Philippines*

In Memoriam

Miss Susie Morton, a deaconess who retired from active service in Detroit Conference, in July, 1920, passed away June 8, 1953. Miss Morton during recent years was a resident of the Walker Methodist Home, Minneapolis, Minnesota.

Dr. Cora Reeves, retired missionary from China, died in Lexington, Kentucky, on June 14. Dr. Reeves was for many years a much beloved member of the Ginling College faculty in Nanking.

What Do Ye More Than Others?

By MAUDE WHITE HARDIE

THIS is a searching question, applied to the building of lasting peace—the theme for World Community Day, November 6. Excellent publicity has been made available; careful planning has been done for the meetings and their practical follow-up through action. It is perhaps a duplication to summarize even briefly just what World Community Day is, but in case there are still those to whom it is not familiar, we will run the risk and present the following facts:

World Community Day is sponsored annually on the first Friday in November by the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A., and by its hundreds of affiliated state and local councils.

For ten years church women have observed World Community Day with both worship and practical giving—millions of bundles of clothing, school supplies, shoes, blankets, diapers, yard goods, and sewing equipment, for the needy and the cold in other countries. What these material gifts mean is reflected over and over in letters from abroad, like one from the pastor of a German institution for the elderly:

"Everyone in the home uses the blankets provided by church women; all our windows have curtains made out of your pretty bed covers. Some of our bed sheets and all our face towels were from your bags."

But beyond the material gifts, church women have also made special World Community Day offerings for their work for peace, offerings that have totaled more than a quarter of a million dollars over the years. The World Community Day offering also supports United Church Women's own official observer at the United Nations and their Christian Woman's Action Program for Peace. It is from this program that World Community Day takes its theme—"Building Lasting Peace"—with the added emphasis this year, "What do ye more than others?"

To that personal question, some of us may counter with another question, "What *should* we be doing?" Plans for community groups are clear, and we shall want to participate; but in addition, how can we take an individual, continuing part? Here is the program. No one of use is too isolated, or too busy, too elderly or too young, to examine these statements of belief and declare our personal intention in regard to them:

1. WE BELIEVE that we should strengthen and use our spiritual resources.
   Therefore:
   We shall pray that we may be used for peace.
2. WE BELIEVE that "This Nation Under God" can be a Christian Democracy.
   Therefore:
   We will live democracy in our home town every day.
3. WE BELIEVE that, next to the churches, today's best instrument for peace is the United Nations.
   Therefore:
   We will know it and support it.
4. WE BELIEVE that we must identify ourselves with the needs, the sufferings, the longings of the people of the world.
   Therefore:
   We will discipline ourselves to share our abundance of spiritual and material resources.
5. WE BELIEVE we must understand the issues in the world struggle for peace.
   Therefore:
   We will study and discuss with our family and neighbors the issues of the peace.

And if any of us questions why she, as a member of a Christian community with its consequent privileges, should do "more than others," the following lines may increase our awareness of our responsibility to help bring this sort of peace to the world.

PEACE

What is peace? I asked a Chinese lad
And he, in answer lifted up his empty bowl,
"It's rice," he said, "enough for all."
What is peace? I asked a Japanese.
"It's quiet safety with the blue sky overhead
And place to sleep when stars are out—
A place to sleep and have no fear."
"What is peace?" asked the Filipino,
Then quickly answered, "Peace
Is work to do to earn your bread—
Bread and clothes to wear."
"Peace is home and family about,"
The Polish child spoke quickly,
And the French child nodded twice and said,
"It's food and warmth
And school and church;
It's fun and laughter,
Softly spoken word of love."
What is peace? I asked of all the world.
The answer came,
"Peace is love—love for all mankind." [1]

—DORIS C. DEMAREE

[1] Used with permission of the author and the *International Journal of Religious Education.*

Widening Fellowship

Copies of the letter sent in June to local Societies and Guilds, presenting the plan of "A Widening Fellowship," may be had from the office of Miss Dorcas Hall, Room 513, 150 Fifth Avenue, New York 11, N. Y., by sending a No. 10 self-addressed stamped envelope.

Lift Thou Thy World

By MRS. SYDNEY SMITH

A dramatic presentation of the needs of the world and the task of church women in meeting these needs as Christian disciples. This pageant was written for Troy Conference

SCENE—ALTAR WITH CROSS, CANDLES AND WORLD GLOBE.

SOLOIST AND ORGANIST.

THE VOICE OF OPPORTUNITY AND SERVICE.

A PRESIDENT OF A WOMAN'S SOCIETY.

VERSE CHOIR (*in rear or at side*).

PEOPLE AND GROUPS FROM AFRICA, INDIA, PHILIPPINES, LATIN AMERICA, EUROPE, CHINA, KOREA, JAPAN, AND THE UNITED STATES.

PROLOGUE: One of the goals of the quadrennium is "Christian Discipleship." Our purpose in — — Conference is to become disciples. We aim to lift the world for Christ—to make it a better world for all. We will begin where we are—with ourselves, in our homes and communities, but we will not stop there. We will reach out into the world, for our hearts will not let us do otherwise.

Before we serve, however, we must learn. A disciple is a learner for a purpose to be served. Our purpose is to lift the world. How? Where? Why

SOFT MUSIC: "Draw Thou My Soul, O Christ," *The Methodist Hymnal*, No. 297. (*During the playing of this hymn, the* president *walks slowly from the audience to stage right.*)

PRESIDENT: I am a president of a medium-sized society in — — Conference. I have a family and home responsibilities. I am a learner, I suppose. I desire to serve—but how? How can I lift the world? I am only one.

VOICE (*from rear of audience or balcony*): Yes, you are only one—but you are one. You can't do everything but you can do something.

PRESIDENT (*sitting down at small table, stage front right*): Not alone.

VOICE: No, not alone, but with others —women like yourself—in your local Society for example.

PRESIDENT: The women in my Society have their own lives to live. They're busy.

VOICE: Busy? What are they busy about?

PRESIDENT: Oh, meals, cooking, cleaning, social functions, suppers, meetings—

VOICE: What about themselves? Their spiritual lives?

PRESIDENT: Oh, they go to church—to the Woman's Society of Christian Service.

VOICE: The church is not the end. It is a means to the end—the Kingdom of God.

PRESIDENT: We have devotions in our Woman's Society of Christian Service.

VOICE: One has to receive the Holy Spirit—call it what you will—the motivation to grow as a Christian person.

PRESIDENT: We had a study course once—or was it twice.

VOICE: The Woman's Society of Christian Service is not an end either. It is a means to an end—the Kingdom of God being realized on earth. Have you forgotten its purpose?

PRESIDENT: "To unite all the women of the church in Christian living and service . . . to develop the spiritual life."

VOICE: Those are great responsibilities.

PRESIDENT: "To help develop and support Christian work among women and children around the world."

VOICE: Raising the status of women all over the world is helping lift your world. And the children and youth—they are your leaders of tomorrow's world.

PRESIDENT: "To study the needs of the world." But they are so great. . . . It's no use, we can't. . . .

VOICE: No use? Everything good is of use. Everything you do should be based on a need.

PRESIDENT: Then what?

VOICE: Then what? Need I tell you? Look at the world! Your world!

PRESIDENT: Yes, it's in a mess all right. Confusion, hunger, hate, greed, war. . . . Why don't they make peace?

VOICE: They?

PRESIDENT: Yes, why don't they?

VOICE: It's you and yours who are responsible as well. *You* are a part of *they*. Look—look at your world! Did your Society study Africa last year? (*Curtain opens slowly.*)

PRESIDENT: Yes, we studied it. We had an African *Safari* for one of our meetings. But Africa's so vast—there are so many problems—religions—

(*During the following reading, two people from Africa, one from India, and one from the Philippines enter from different points. After a moment they look at the altar as if seeing hope there and take positions, some kneeling and some standing.*)

VOICE: Surely you found the great need for lifting Africa in our world.

Africa—the continent where color colors every problem, and where greed of governments and great corporations results in misery and poverty for those who deserve a better fate. Your task is to send missionaries, teachers, doctors and see to it that Christian people serve in government positions there.

India—The needs of India are for more understanding, for food, for helping them to help themselves; for a pattern of Christian democracy working in our own country as their new government grows.

And the *Philippines*—they need your help as they struggle to make democracy work in the minds and lives of their people.

These people call to you—they need you!

VERSE CHOIR: LIFT OUR LIVES! LIFT OUR WORLD! THE NEED IS NOW! I AM THE WAY, THE TRUTH AND THE LIFE! THE SEED WHICH IS SOWN NO LONGER FALLS AMONG THORNS AND STONY PLACES! GOOD GROUND IS HERE! COME! COME AND SOW THE SEED!

PRESIDENT: Their needs are so desperate. Things we just take for granted. I must tell my Society.

(*During the following reading, two people from Latin America and three from Europe enter and take postions.*)

VOICE: Look at your world! At *Latin America*! The need there is for young leaders whose Christianity is a joy, not a duty, and whose idea of service includes all of life. Whom will you send to your neighbors?

And from *Europe* the call comes soft and clear. It is for hope for the future, for bread, and for loved ones. It is to bring them more abundant life by helping them to help themselves.

VERSE CHOIR: LIFT OUR WORLD! I'M HUNGRY! I AM AFRAID! GIVE ME HOPE! I WANT TO LIVE! I WANT TO GIVE! TEACH US!

PRESIDENT: For the first time I am beginning to see our world.

(*During the following reading, two people from China and one missionary, representing Miss Mabel Woodruff; three people from Korea; one person from Japan and one missionary, representing Miss Helen Moore, enter.*)

VOICE: Look at your world! *China.* Have you forgotten? Lift your world by understanding the masses of people there as they face the changes in social and political systems. Have faith in the Chinese Christians there who are carrying on their work. There is darkness in China, but there are pinpoints of light in the darkness. The missionaries tell us to have faith in the Christians and to pray! Pray! Pray!

Look at your world! *Korea.* There many of your sons have fought and died —are still serving with the U.N. forces. What of them? Surely they need to be lifted by your service to a world to which they are giving their all! And the people of Korea. What of them? You've seen pictures. They are living in huts —rice paddies—under bridges—trekking from place to place in confusion and despair. Are there needs among those people? Yes, great needs, both physical and spiritual. They need your prayers and your work for a united and peaceful world. Do you remember your own Methodist Ewha College and how it is existing in temporary, flimsy buildings? Do you remember your own Grace Wood who served there? Barbara Moss, M.D., is going there to meet some of the needs in medical ministry.* Beyond all this, there is need for your understanding through the truce talks, and for your work for that broken and divided country.

Look at your world! *Japan!* The need here is—but wait—your own Helen Moore is speaking—

HELEN MOORE: The needs of Japan are for Christ! For a Christian influence on its national life! There is a call for the church to develop a program for youth that will challenge their energies, loyalty and vision. There is urgent need for Japanese women leaders who can show their fellows constructive ways of entering into the opportunities newly set before them. They need our love!

VOICE: Yes, who will love these people of Japan who need more loving?

VERSE CHOIR: CHRISTIAN, LOVE US MORE! YOUR GIFTS MEAN YOUR LOVE! WE WANT PEACE! SHOW US THE WAY! GIVE US DIRECTION! UNDERSTAND AND SYMPATHIZE WITH US! IT IS DARK! SEND US LIGHT! THE LIGHT OF TRUTH! LIGHT! MORE LIGHT!

SOFT MUSIC: "God So Loved the World," *as curtain closes slowly.*

PRESIDENT: To study the needs of the world. I never realized. More women should catch the vision. How can I tell them?

VOICE: Tell them? Open their eyes! Show them! Show them in well-rounded programs—in your circles. You have many fine materials and literature to work with—your Program Book and Worship Booklet—

PRESIDENT: I thought they were dry. I—we wanted more exciting programs —appealing—popular—

VOICES: All of life is exciting. All of life is popular and appealing. Gather more women into your fold. Bring others into your fellowship and use them. There is a lonely woman down your street; there's a new family just moved in your town; maybe your community is changing all the time.

PRESIDENT: That's true. There is! We can certainly do something about that.

VOICE: What about the study courses this year? Jeremiah?

PRESIDENT: Why Jeremiah?

VOICE: Jesus of Nazareth leaned heavily on the message of the prophets as He worked among the troubled people of His day. Jeremiah was the first prophet to plumb the depths of the human spirit and the first to make religion a personal matter. He did not call attention to himself but always to the message of God.

PRESIDENT: I don't remember reading Jeremiah and yet I must have.

VOICE: Jeremiah's power was not his own. He was aware of God who spoke to him, and he listened and received a direct message for his time.

PRESIDENT: What did Jeremiah do to lift his world?

VOICE: He was deeply concerned about the state of his world and through his influence Judaism grew from a national external religion to a personal internal religion.

PRESIDENT: How can the study of Jeremiah help us in today's living?

VOICE: God speaks to His world today through Jeremiah, nationally and individually. What of the spiritual power of the Church? What of present day attitudes on freedom of speech and the press? What about the right to think? The right of the Church and Woman's Society of Christian Service to evaluate action of governments in the light of Christianity?

PRESIDENT: This study could go a long way toward helping us grow as Christians. Why, that's our first quadrennial goa!!

VOICE: You looked at some of the people in your world. You saw some of their needs. Another study for the year is "The Life and Task of the Church Around the World."

PRESIDENT: No country to study this year?

VOICE: No, rather you have before you a wonderful study that is to help you know the existence of a world-wide Christian fellowship, and to make Christ known throughout a world which is disunited. The Church exists that the world may know.

VERSE CHOIR: "THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEM, EVEN AS THOU HAST LOVED ME."

VOICE: Yes, think and act that the world may know. You have the opportunity to lead your Society into the study of this course.

PRESIDENT: If we study this course perhaps our Woman's Society and church can be a little more effective in lifting our world.

VERSE CHOIR: GOD SENT FORTH THE CHURCH TO CARRY OUT HIS WORK TO THE ENDS OF THE EARTH, TO ALL NATIONS, AND TO THE END OF TIME.

PRESIDENT: A world church—the mission of the church. Is it all a dream? No. But then there's America—our United States. What about our own land?

VOICE: There are many people, places, and things in America that should be lifted. America is a land of constant change. The church must be aware of the many needs. Evils such as the wide use of alcohol are affecting the life of your country. "Alcohol—a Christian's Responsibility" is also a study course this year. There are many other evils which do not lift America.

PRESIDENT: Being an informed and intelligent citizen and working toward Christian practices in our government is one thing each member of my Society can do.

VOICE: Having faith in and working for the United Nations is another.

PRESIDENT: That reminds me. I just read a skit, "The Guilty One," in the June issue of THE METHODIST WOMAN about believing in and knowing about the U.N. We could put that on this year.

VOICE: Sometimes there are those in your community who are different than you are. What about the Negro in your area? His educational facilities? What about the Spanish-speaking people? Do you just leave them alone? Even if you don't have them in your area, do you ever think about them?

PRESIDENT: I have never thought about that group—only as I've seen pictures and read about the Puerto Ricans crowding into New York City.

VOICE: This too, is one of your study courses for the year—"Spanish-speaking Americans in the U. S. A." There are 5,000,000 of them within your borders and many more still coming in, legally and illegally. Economic conditions have driven them to your land. If you study

* Add names familiar to your conference.

his course you will find that the language barrier is one of the greatest handiaps, followed by poverty, discrimination, ad housing and economic insecurities.

PRESIDENT: I thought they were mostly Roman Catholics.

VOICE: That is their heritage but the hurch is not making a forceful impact n their lives. They need to have their orld lifted through understanding—roviding schools, social centers, clinics, ospitals and churches.

VERSE CHOIR: LIFT OUR AMERICA! ORE! WIPE OUT THE EVILS AROUND US! E ARE YOUR BROTHERS! ADVENTURE WITH S IN UNDERSTANDING! SHARING MORE HAN GIVING! SHOW US THE WAY!

PRESIDENT: I am thinking now of the ords of Jesus, "I came that ye might ave life, and have it more abundantly."

VOICE: Life more abundant for all eople everywhere. It is your task and hat of your Society to lift your world or Christ.

SOFT MUSIC: "God So Loved the World" *as curtain opens slowly on previus scene and one Negro, two Spanish-peaking people, one American family nd other Americans enter.*

PRESIDENT: What an opportunity to erve and grow! What a challenge to president! All the tasks of each officer nd line of work fit in to help lift the orld. We can do something—not verything—but something each year.

And those quadrennial goals—they take n a new meaning! They seemed like bunch of words before. Widening felowship—a world church—growing spiritually—missions—peace—discipleship.

I am learning to be a disciple. Yes, even a missionary—beginning where I m and where my Society is. And where can't go—and where my society can't o—our money can. It can be our hands nd feet, our hearts in far distant places.

(*Bows head and prays*) O Christ, I hear he voices of Thy people. I see the needs f Thy world. The world will not be lark, for there is hope and life and love n the hearts of Christians who care. Help me to serve Thee always, in my hurch and Woman's Society, in my disrict, in my conference, and in my world. Amen.

VERSE CHOIR: I CAME THAT YE MIGHT HAVE LIFE MORE ABUNDANT. I AM THE WAY, THE TRUTH AND THE LIFE. CHRISTIAN, FOLLOW ME! LIFT OUR WORLD! LIFT THOU THY WORLD, O CHRIST!

(*During the singing of the hymn, the president goes to the center stage in ront of altar and kneels. Curtain closes lowly on last line of third verse of No. 97 in* The Methodist Hymnal.

SOLOIST: Not for myself alone may my prayer be;

Lift Thou Thy world, O Christ, closer to Thee!
Cleanse it from guilt and wrong;
Teach it salvation's song,
Till earth, as heaven, fulfill God's holy will. Amen.

Notes

The Voice of Opportunity and Service should have an excellent voice, clear and impressive. She should not be seen.

The President and the Voice should not talk together conversationally. The president is speaking her thoughts aloud and seeing a vision of what the needs are and what can be done about them through the Voice of Opportunity and Service.

It is more effective if the *Verse Choir* is not seen. They are the voices of the people. Some lines may be solo lines such as "I'm hungry. Feed me."

The lines that are the words of Jesus may be taken by a man.

The Costumes should not be beautiful or festive but rather those that needy people of today would wear. They may have some color.

The People may be as many as are available to participate. Have uneven numbers in the groups as indicated.

Methodist Women in U. N. Secretariat

By MARGARET R. BENDER

A GROUP of women members of the United Nations Secretariat who attended Methodist schools in the United States or abroad, were guests of the Woman's Division of Christian Service at a buffet supper during the September Executive Committee meetings.

Among the guests were the Misses Jacqueline Carr, Isabel Aceituno, and Cecilia Anguita, all graduates of Santiago College in Chile, who came to the United States because they had become interested in the U.N. through experience in working with the Economic Commission for Latin America. Another South American representative was Miss Maria Aguirre of the Union Theological Seminary in Buenos Aires, Argentina, who is working in the Department of Documents at the United Nations. The United States was represented by two graduates of the American University, Miss Jane Lafferty, recruiting officer in the Personnel Division, and Betty Keene, assistant to the director of the International Gift Center at the U.N., and by Mrs. June Marie Kaynee, alumna of Cornell College, working in the Technical Assistance Personnel Department. Mrs. Wellington Lee of the Department of Documents, and Mrs. Lucille Tsao of the Children's Emergency Fund, both graduates of McTyiere School in Shanghai, were among the Chinese guests. Another interesting guest was Miss June Dinsmore of Ireland, who works with the Children's Emergency Fund.

The group spent most of the evening in getting to know each other, under Mrs. Brooks' leadership. The guests were interested in learning about the Woman's Division of Christian Service with which they had had varying contacts. The most interesting feature of the evening was the informal description by each one of the guests of her own particular job at the U.N., and the problems and accomplishments connected with it. Miss Ruth Harris led in group singing of songs from various countries, fitted into the framework of a simulated UNESCO broadcast.

This party was the first step in the process of building a complete list of the women members in the Secretariat who have Methodist backgrounds.

Mrs. David J. Cathcart

Program Suggestions

By MRS. DAVID J. CATHCART

DECEMBER: "Gracious Gifts Are Given"

Christmas—even the word is exciting! It is the most beloved season of the year. It is rich in family tradition and fraught with expectancy. But far more, it is a blessed season, a holy time. Of all the programs, surely the December one should be Christ-centered and should inspire gratitude for the Gift of gifts.

Invitations: Attractive invitations could be made from Christmas cards. There may be shut-ins in your Woman's Society who would like to share in the preparation for the meeting by making these.

Presentation: The members who present this program will want to expend the necessary time and energy to make it a worthy offering for the King. No hasty or haphazard planning or presentation will fulfill the purposes set forth on page 41 of the *Program Book*.

The Setting: Any one of the settings or worship centers suggested on page 43 would create an effective background. Perhaps you would prefer to use the ever beautiful nativity scene with members portraying the Holy Family and shepherds. Simple costuming and a little makeup will produce a very acceptable Joseph or a shepherd—as long as he doesn't have to speak! The "gifts" might be brought by participating members, rather than the Wise Men, and placed before the manger: a small tree, a holly branch, a book of carols, a volume of *Christ and the Fine Arts* by Maus, a copy of *Ben Hur,* a simulated CARE package, and a birthday cake.

Interest Center: This might be an effective time to use an interest center. It could well be a collection of Madonna pictures secured from the members of the group, or a display of inexpensive prints of Madonnas by the great masters which can be secured at small cost from the Perry Pictures Company, Malden, Massachusetts.

Fellowship: If your group sings well together, plan a carol sing, following the formal program, as a part of your fellowship. In it you could use several of the less familiar hymns in *The Methodist Hymnal* which so beautifully express the spirit of the season: the joyous lilting Waits' Carol, No. 103, or the appealing hymn from which the prayer poem in the worship service is taken, No. 104, or perhaps one that we do not usually consider a Christmas hymn, which is most appropriate for this program, No. 464, "Master, No Offering Costly and Sweet."

JANUARY: "A Mighty Fortress Is Our God"

Southeast Asia represents one of the newer fields of work for the Woman's Division. This program offers an opportunity to stimulate interest in what the church is doing as well as to learn something of the people's cultural, religious, and political backgrounds and their implications in today's world.

Poster: A poster depicting the struggle between Christianity and communism to secure the loyalties of these peoples could be made by drawing a map of Southeast Asia in outline on posterboard. Within the outline could be drawn a church and a hammer and sickle with the caption, WHICH? At the bottom of the poster state the time, date, and place of meeting.

Presentation: This part of the world is making headline news. Our program ought to be as timely as the latest news release. We might preface the first group of talks with a news broadcast. Our announcer might prepare her script on the latest news events coming out of these Southeast Asian countries. She could be seated at a table with a mircophone. The maps suggested in the program material would make an effective background. After the headline news, she might take us for an "on the spot" account of the stories behind the news. These human interest stories and factual information would be the material prepared by Miss Louise Robinson. If a public address system is available, the participants who give the five suggested talks might "broadcast" from another room. If not they could speak from behind a screen located near the announcer's table.

The program leader can find an abundance of material concerning Southeast Asia in WORLD OUTLOOK and THE METHODIST WOMAN.

Display: There may be possibilities within your community for collecting a display of native arts and crafts from these countries. Local libraries offer books of interest. *Each With His Own Brush,* by Fleming, contains several indigenous paintings. Excellent pictures and maps may be secured from *The National Geographic Magazine.*

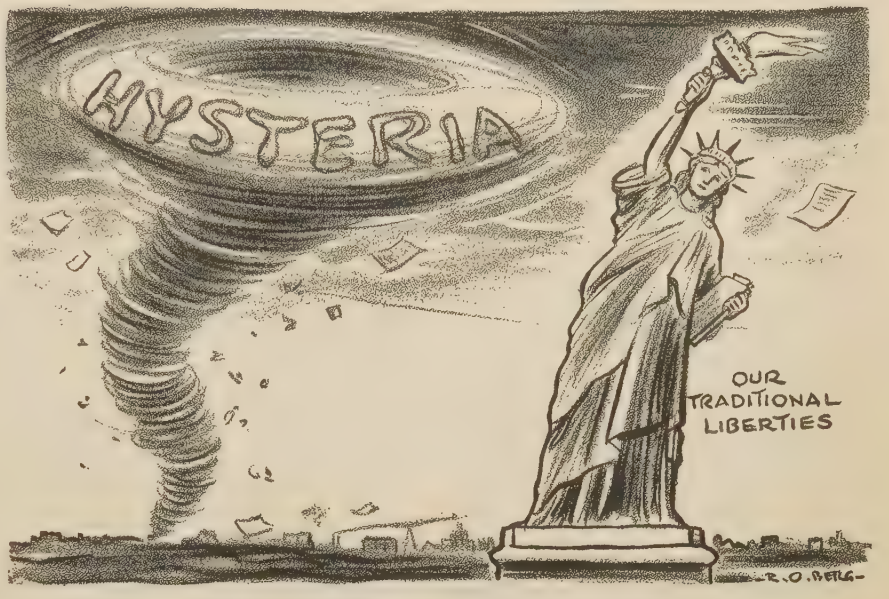
Information and Action

Dear Friends:

The month of November has come to be thought of through the years as World Order month—flanked in October by United Nations Day, and in December by Human Rights Day. This November 1953 may well be the beginning of a new era in the world's history—the beginning of the realization of a peace won by collective action of peace-loving peoples of the world against aggression. At this writing, the truce has been signed in Korea, but the rumblings of fear reverberate throughout the world. Security pacts seem increasingly to be the order of the day. The U.N. is now in special session to plan for the nations of the world to sit again around the peace table and talk about some of "the things that belong unto peace." November will be a crucial period for the world. Let us work as we pray for the rulers of the United Nations as they talk together and plan the world's future.

The December issue of THE METHODIST WOMAN will carry a report on the first session of the 83rd Congress, and some suggestions about the issues pending when Congress reconvenes in January. January and February are the months specially designated for spearheading an all-out emphasis on the alcohol problem. Keep these matters in mind as your committee plans ahead. The report on the following pages on "Itinerant Workshops" may suggest a plan of action for your own church, district, or conference.

The following concurrent Resolution, co-sponsored by Senator Monroney and Congressman Hayes, passed the House and will come before the Senate in the next session:



Our Own Leaning Tower

"That the architect of the Capitol is hereby authorized and directed to make available a room with facilities for prayer and meditation for the use of members of the Senate and House of Representatives. The architect shall maintain the prayer room for individual use rather than assemblies, and he shall provide appropriate symbols of religious unity and freedom of worship."

You may be interested in securing copies of some of the following for the use of your committee as you study the issues pending in Congress:

1. From Public Affairs Pamphlets, 22 East 38th St., New York, N. Y.—*Trade—And Aid*—Beatrice P. Lamb. 25 cents.

2. From League of Women Voters, 1026 17th St., N. W., Washington, D. C.—*World Trade Affects You*—100 copies—$2.75. *Citizens and the U.N.*—15 cents. *The U. S. and Underdeveloped Countries*—15 cents.

3. From Public Affairs Institute, 312 Pennsylvania Ave., S. E., Washington, D. C.—*Assault on the U.N.*—25 cents.

4. From American Jewish Committee, 386 4th Ave., New York, N. Y.—Pamphlet: *Selected List of Human Relations Films*—25 cents.

Sincerely Yours,

THELMA STEVENS
MARGARET R. BENDER

"ITINERANT WORKSHOPS" FOR LEADERSHIP TRAINING

"WE HAVE to do something about it! When people know so little about the U.N. that they are taken in by misquotations and partial truths and sometimes even "big lies," it is time for us to get busy. I need to know how we can supply correct information about what the U.N. has done and what it can do.

"How can we be wise enough and well enough informed to be good citizens in a world like this? Most of the people I know *want* to be responsible Christian citizens and yet often they find themselves voicing their own or someone else's prejudices or just deciding to leave it to the politicians.

"What's happening to our Christian concern for other people no matter who they are? When I hear the sort of things that are being said about "foreigners," when I look at our suspicion of other nations, when I think of the implications of our immigration bill, I am really frightened! Isn't there anything that I can do?"

To meet such feelings of the grave responsibility of the individual citizen in times such as these, many conference secretaries of Christian Social Relations have begun to experiment with new ways to meet the needs. One of these experiments has been the workshop which has "itinerated" into districts and sometimes subdistricts. The patterns of these workshops have been different, but there is a thread of similarity running through them.

In all of the examples used, the workshops were projects undertaken by conferences, sometimes in cooperation with other conferences, and the conference secretary of Christian Social Relations had the help of other officers. All of them met the definition of workshop in the sense that women came to work and not just to be entertained by a program of speakers. Some of them were able to break up at some point into small groups in which intensive work was done. Some did not find that possible. Each one of them did valuable work in leadership training. These particular examples were chosen because they illustrate desirable methods of work.

Central Kansas Secretary Gets Help in Workshops from other District Officers

In the Central Kansas Conference, workshops were set up in five zones from October 15-19, 1951, with a Wesleyan Service Guild evening as the final meeting. This workshop set for itself several important goals: (1) to give an explanation of the Christian Social Relations program itself, its relationship to the other work of the Woman's Division; (2) to provide more information about the U.N. and to show the ways in which it is part of the concern of the Christian woman; (3) to deal directly with three other important emphases of the Christian Social Relations program of the year as indicated by the current Activities leaflet of the Department; (4) to offer opportunity for women to familiarize themselves with the literature and visual aids which can be of help in the areas touched by Christian Social Relations.

These four objectives were logical parts of a program planned primarily to show how the Christian Social Relations program of the Woman's Society could help women as they face the bewildering world which affects their families so vitally.

An unusually well-planned feature of this meeting was the arrangement for the afternoon period, when the meeting broke up into four "workshop groups." It had been suggested that in each district the Christian Social Relations secretary have the help of another district officer in setting up the workshop and securing resource leaders and discussion leaders for it. This was a logical arrangement since in each of these cases there was another officer who had had experience in the subject of the workshop. The secretary of Children's Work helped with the White House Conference group, the Status of Women secretary with the National Citizens Roll Call, and the secretary of Youth Work with the discussion on Alcohol and Narcotics, where the group worked on education and action on these subjects from the standpoint of how existing climates of society regarding these things affect our youth. Such help was invaluable and it brought a new understanding among different lines of work as they approached the problems from different directions.

Since the morning and the short afternoon period which preceded the workshop groups had been devoted to giving background information, two filmstrips—one on the U.N. and the other, "This Is Christian Social Relations"—had been shown, and time had been given to a description of the literature and to "browsing" in the literature room, the members of the group were really ready to discuss and plan. The final hour, devoted to what the program referred to as "How this program (including all these emphases) can be set up in local communities," was full of valuable suggestions.

Four Texas Conferences Plan Jointly

In seeking a workshop program that would help to meet the need for supplying information about the constructive things that the United Nations has done, and ways of meeting the destructive criticisms of the U.N. which were being felt in some parts of the state, the Texas Council of Methodist Women initiated a plan for helping to finance itinerating workshops in those conferences which felt the need of them. The Christian Social Relations secretaries of the four conferences which undertook the project were able to meet at the South Central Jurisdiction Summer School to work out a suggested

program, which each conference adapted to its particular needs.

One of the features of the basic program was an address on "The Issues of Peace That Confront our Congress," which was followed by a "6-6" or "Buzz Session" in which the workshop was divided informally into groups of six people who decided which of these issues seemed the most important to them. The members of the workshop then came together again, and from their reports the issues were narrowed down to the two or three that seemed most important and discussion was held on them.[1]

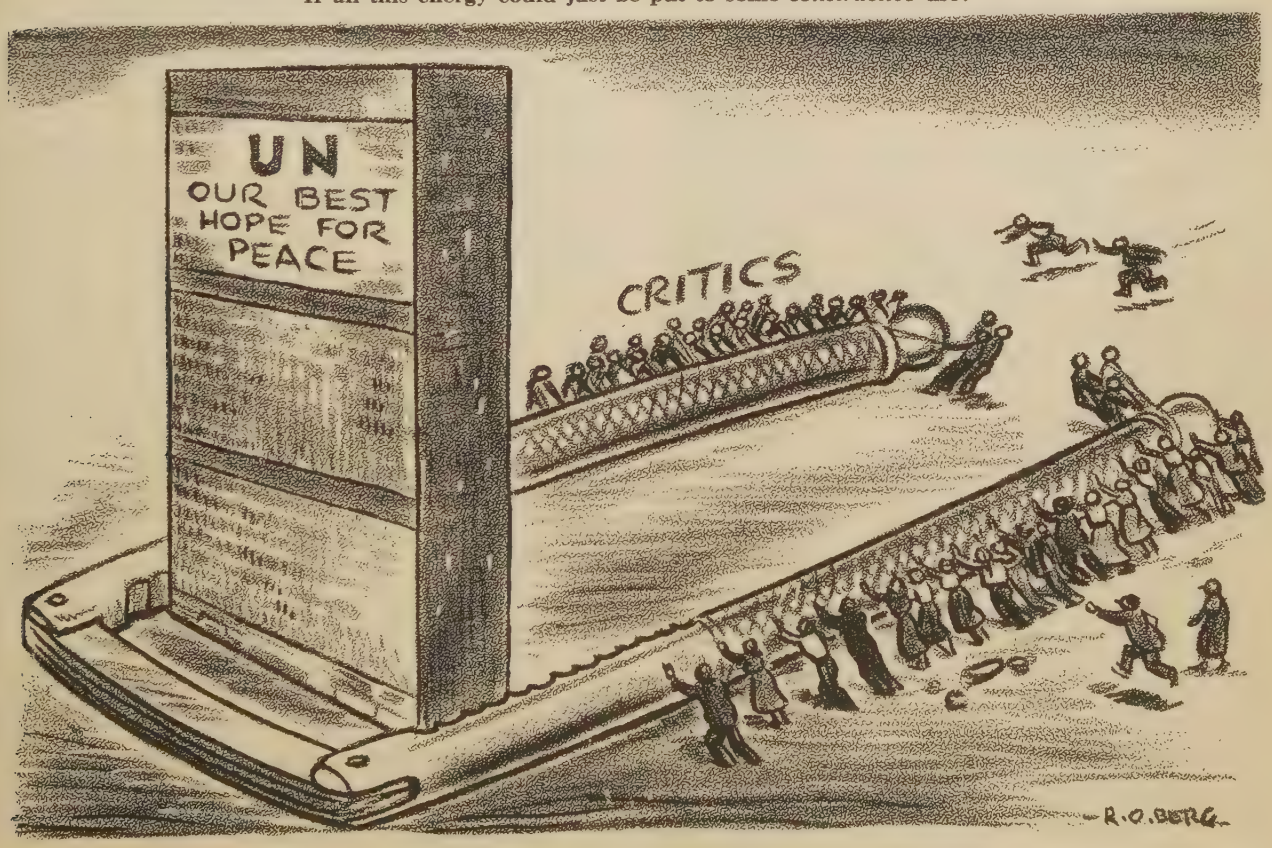
Another good feature was a report on Recognizing Propaganda. In the meetings where this was most effective, it was followed by a discussion period in which individuals were able to test the criteria against their experience and arrive at some very important decisions about ways in which these criteria could be used in an effort to get at the real facts as well as the motives behind particular types of propaganda—particularly various examples of propaganda attacking the United Nations and seeking to stir up inter-group suspicion and even hatred. One-sided bibliographies and hidden editorial comment in radio broadcasts which have as their announced object the fair presentation of both sides of a question were among the most interesting subjects discussed.

Another excellent feature in these workshops was a discussion on "How a Bill Becomes a Law." In one of the best presentations of this subject, copies of the 11 x 16 inch picture chart, "How a Bill Becomes a Law," put out by the National Education Association,[2] were distributed to the audience, and the person who led the discussion described the process with the chart as guide. In this case the atmosphere was kept so informal that questions were freely asked. The discussion leader often paused to take a specific law in which the group was much interested, to trace it through the various steps, illustrating the points at which its passage had been delayed and the things which could have been done by interested citizens to remove the roadblocks. Evaluation of this study of legislation indicated that it was one of the most appreciated parts of the program where it was well done, and that it required an unusual person, who was both an experienced discussion leader and one well informed on the subject. Several of these workshops also included a panel on various U.N. subjects, such as the Genocide Convention, the work of UNESCO, Technical Assistance. Where this panel had a moderator who was able to tie the parts of the panel together and make it pertinent to current and local situations, this was a very valuable feature. A particularly good panel was one held in a city where the U.N. had been under rather bitter attack. The chairman's comments on this and on the need for getting information to meet such attacks lent great in-

[1] "How to Use Discussion 66," Anti-Defamation League, 327 S. La Salle St., Chicago, Ill. Five cents a copy, 25 cents—10 copies.

[2] 1201 16th St., N. W., Washington 6, D. C. Approximately 3 cents per copy in lots of 100.

If all this energy could just be put to some *constructive* use!



terest and immediacy to the discussion.

Florida Acts

One of the most extensive pieces of workshop planning was done by the Florida Conference in February, 1953. Because of increased misunderstanding and misrepresentation of things related to the U.N., the Christian Social Relations secretary asked the conference executive committee's support in holding a workshop in each of the nine districts. The backing of the conference officers and the district presidents and secretaries of Christian Social Relations, whenever meetings were held in their districts, was of great importance in this undertaking. In this case, as in the Central Kansas workshops and in one of the Texas Conferences, one of the conference officers drove the Christian Social Relations secretary and the outside speaker to the series of meetings. Thus, although local arrangements were made by the district, and certain features of the program provided by them, the workshops had a continuity which was provided by the presence of two (in Texas Conference, three) conference officers who made a team. The driver in most cases doubled her duties by carrying a part of the program.

The Florida workshops were able to begin at the point where only a few weeks before an incident had occurred illustrative of how badly out of hand action proceeding from rumor and inaccurate information can get. The clairvoyance which enabled them to pick the particular month and the particular city in which to start will always be a puzzle. In an interview in January, Senator Wiley had made some observations about the need for clear information on security measures in the U.N., in order to prevent Congress from adopting, possibly as riders to appropriations bills, measures limiting U. S. participation in the U.N. Newspapers played up this statement and it became so misleading that Senator Wiley declared, in a letter to the *New York Herald Tribune*, that he had never said he intended to introduce such a rider, or wanted such a rider; that he had, on the contrary, merely been pointing out the danger.

Misunderstanding of Senator Wiley's original statement, however, already had led to the formation of a "Wiley Proposal" committee, which secured the signatures of 21,291 residents of this Florida city to a telegram offering assistance to Senator Wiley. An interesting footnote was provided by the fact that Senator Wiley refused to allow his name to be used in connection with the project.

With such an example of what can happen to study, the workshop acquired local pertinence immediately and discussion could be directed to practical ways of checking news, getting more extensive newspaper information, and supplementing newspaper information on the U.N. with that from other sources. Thus a practical community education program, related to the community by the recent event, emerged naturally from the discussion, and at other points within the conference a discussion of why this thing had happened and how it could be prevented in their communities provided a springboard to such planning.

Another unusually good feature of these workshops was that in each meeting a local law enforcement officer, usually the sheriff, had been asked to speak from his own practical experience about how church women could help toward obtaining better laws, seeing that the present laws are enforced, and preventing juvenile delinquency. With the 1953-54 study book, *Alcohol and Christian Responsibility* very much in their minds, those attending the conferences were interested in the fact that without exception these officials stated that drinking contributed to the crime total at almost every point. One sheriff stated that eighty percent of the crimes committed in his territory could be attributed to the use of liquor.

Another workshop was inspired by an earnest young official who stated that he was getting very tired of not being able to secure convictions when he should have been able to do so. He said that often he prepared cases against drivers who had obviously been responsible for fatal highway accidents caused while they were under the influence of liquor, only to have the defendant go free by some such device as the challenging of any juror who believed it unsafe to drive after drinking. The determination and sense of commitment with which he said that in spite of such defeats, his work would go on sent those women back to their communities with new plans for studying the situation and mapping out action.

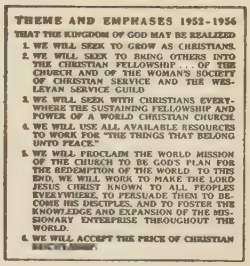
Everywhere the officials stressed the need for community cooperation. "A law that the people don't want enforced is a dead duck . . ." said one of the sheriffs. Another suggested that people were showing less and less tendency to report the crimes of juvenile delinquents, and that this was making for the rise in the delinquency rate. Several schemes were suggested for probating juvenile offenders, either before or after serving sentences, to community organizations established for this purpose. These are important ways in which the citizen can help. One speaker, a circuit judge, brought with him an unusually good piece of material, a handbook for jurors, which is issued to all trial jurors in Broward County, Florida.

This "know your courts" feature provided much material for local action in getting to know the courts better, insuring impartial justice, getting the proper candidates elected, and the other factors that can make for good government and safe communities which will exemplify the principles of Christianity and democracy.

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*


THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Strangers No Longer

A MODERN PARABLE OF CHRISTIAN FELLOWSHIP

IN PANTOMIME

By MAUDE WHITE HARDIE

PART I

READER: It chanced upon a time, perhaps not distant nor in a place far away, that there were three women.

(The three women, who are seated in an isolated corner of the room within view of the audience, stand one by one, with no change of expression, and seat themselves again.

The pianist may accompany the rising of each by a single note, gravely struck, on the piano, C—E—G.)

And these women were as strangers in a far country, because they had no church home. And they were strangers also to one another.

(Women turn and look blankly at each other without smile or sign of recognition.)

Now it came to pass that each one, living through her lonely days, saw a certain sign, though not within the sky.

(Someone holds up, or fastens up in a conspicuous place, the picture of R.I.A.L. October issue, page 20.)

To one woman, it was given to find it in the pages of a magazine. To another, it was revealed upon a billboard along the highway. And to the third, it presented its invitation as she made her laden way homeward in a crowded bus. And the heart of each woman was strangely warmed by the invitation.

And behold, to the home of each woman there came a friendly visitor from the _____ Methodist Church. And this visitor was calling in the interests of the Evangelistic Mission to invite all to the fellowship of the church. And again the hearts of the three women were strangely warmed: and they said, each to herself as did Jacob in the day of old,

VOICE (*unseen*): Surely the Lord is in this place. (Genesis 28:16)

(The three women withdraw.)

PART II

READER: Now on the first day of the week, these three women betook themselves to the _____ Methodist Church.

(Pianist plays softly the music of "O Day of Rest and Gladness," No. 396, The Methodist Hymnal: *or the first verse may be sung by an unseen soloist.*

The three women come in, from both sides and center, and seat themselves in chairs left vacant for them.)

And they were made welcome.

(Someone passes each a hymnal or a church bulletin. Quiet nods and smiles.)

And they no longer felt themselves as strangers within the land. And behold at the close of the service those seated near them greeted them and inquired of them whence they had come and where they now sojourned, and great was the friendliness displayed by the members of the _____ Methodist Church.

(Everyone stands at this point. Those near the three women engage in the action of welcoming them.)

And the three women indicated their desire to become a part of this fellowship through joining the _____ Methodist Church.

(Pianist softly plays music of "The Church's One Foundation," No. 381, The Methodist Hymnal.)

(The three women withdraw. Others return to their seats.)

PART III

READER: Now the meeting of the Woman's Society of Christian Service was not long distant. And on that day, when all were assembled, there entered into the midst the three women.

(*Pianist sounds three notes again, but this time an octave higher, and with a gay light touch, each note being struck twice in quick succession.*)

But they were no more alone, for each was accompanied by a member of the Committee on Membership.

(*Each of the three comes in with a member escorting her. A pantomime of friendly greeting, and the six are seated together near the front.*)

And great was their enjoyment of the meeting.

Now the time had come for the invitation to new members; and a membership and pledge card was shown to each of these women.

(*A card may be held up, or fastened up in view of the audience: and a card is put into the hands of each of the three women.*)

And the president said unto them, "Behold, how fitting it is that, at this season of Christmas and Epiphany, we bring as an act of devotion our prayers, our service and our gifts, even as did the three Wise Men of old."

We offer, thus, unto our Lord, through the channels of the Woman's Society of Christian Service,

Our gift of prayer, which is our frankincense.

Our gift of service, which makes fragrant and enduring that which in our Master's name we do—which is our myrrh.

The gift of our material means according to our ability, which is our gold.

(*Three candles in symbolic colors may be lighted as these three gifts are designated.*)

And the women enrolled with joy in the membership of the Woman's Society of Christian Service.

And the former members and the new members were altogether in one place, and they heard as it were a voice saying unto them,

Voice: "Now in Christ Jesus you who once were far off have been brought near. . . . So then you are no longer strangers and sojourners, but . . . fellow citizens . . . and members of the household of God. (Ephesians 2:13, 19, R. S. V.) One body in Christ, and individually members one of another. (Romans 12:5, R. S. V.) So shall you be His disciples.

Hymn: "Jesus, United by Thy Grace," No. 419, *The Methodist Hymnal;* or "Blest Be the Tie that Binds," No. 416, *The Methodist Hymnal.*

(Note: It will be well to have an explanation clearly made to the entire group, before the pantomime starts. This should include the following points:

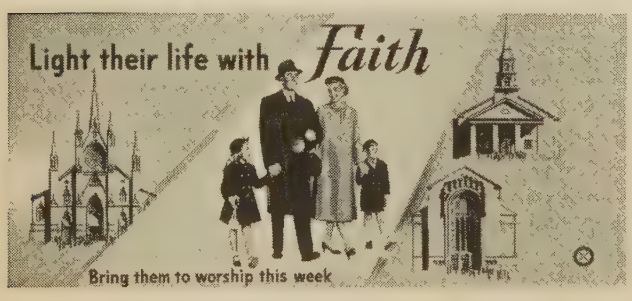
1. There is no speaking done by the three women, or by the audience, throughout.

2. All those present are to think of themselves as part of the pantomime to the extent that they enter into the spirit of welcoming the strangers, if they are seated near them, without rehearsal or previous arrangement, and reflect the spirit of the words read throughout. In Part II they will think of themselves as members of the church congregation. In Part III, as members of the Woman's Society of Christian Service. A signal may be given for the two places where they all rise: at the end of Part II, and for the singing of the closing hymn, Part III.

3. The closing hymn should be announced before the pantomime starts, and the audience have the place ready, to sing without further announcement.

4. In each of the three Parts, seats should be provided as indicated for the three women. Note that these are in different locations in each instance.)

R. I. A. L.



These initials are no longer unfamilar. Religion in American Life has become an accepted and expected part of our national landscape in November. We find ourselves welcoming the poster eagerly on billboards and car cards. Let us remember the opportunity which should come to us as church women, resulting from this publicity, and take as many steps as possible to welcome and build into a lasting fellowship the newcomers who are led in our direction.

Each of us can do the following individually as well as cooperating in group activity:

1. Explain to as many people on as many occasions as possible, the purpose of this movement and how it is made possible.

2. Serve on a local committee in church or community, if asked.

3. Be on the watch for strangers at the church services; and invite them cordially, not only to come again, but to participate in specific activities of the church.

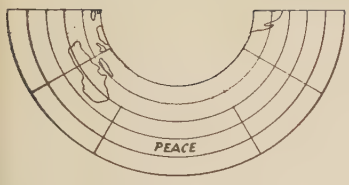
4. If the newcomer is a woman, invite her to the next meeting of the Woman's Society of Christian Service, offering to accompany her if she wishes.

5. Cooperate with the church school in a welcome to children and youth, and make contact with their parents.

6. Through these newcomers, make friendly approach to other people who have not yet come into any church fellowship.

7. Express appreciation as opportunity offers for those who have made the publicity possible for R. I. A. L.

RELATED TO THE GOAL OF PEACE



Spiritual growth, widening fellowship, a World Church — all these are interrelated with the Goal of Peace.

This is how one group worked toward this ideal, as a project within the Charlotte District of Western North Carolina Conference.

As a result of the study on Home Missions and Human Rights this past year, the Woman's Society of Christian Service of the Myers Park Methodist Church of Charlotte, North Carolina, became interested in the special classes in English for foreign-born citizens being conducted by Charlotte College. Many of the members of the classes were displaeed persons and were not financially able to pay tuition for the courses. The teachers had agreed to teach at minimum salaries. Between $1,200 and $1,500 would be needed to provide for the teaching of three classes two nights per week for nine months and two classes one night per week for the three summer months. There were no funds available in the city budget, so the classes were about to be discontinued.

Myers Park Woman's Society assumed the responsibility of financing the classes for the year 1952-53. A committee contacted the Woman's Societies of twenty Charlotte Methodist Churches, encouraging them to contribute to this class as an outgrowth of their Home Mission studies. Mrs. K. D. Heinbaugh, a member of the Myers Park Woman's Society, offered her services without compensation as a teacher of one of the classes.

Publicity was given the project at district meetings and at the conference School of Missions. From all these sources the necessary funds were raised and the classes have continued.

During the last session of the Legislature, these Woman's Societies supported a Bill which would enable a city to levy taxes for support of city-owned colleges. This Bill was passed and it is hoped in the near future that these classes will be included in the city budget, so they will be a permanent part of the Charlotte College curriculum.

Intermediate Class, all from Greece, who attended special classes in English as sponsored by churches of the Charlotte District, Western North Carolina Conference

Advanced Class—members from Greece, Germany, Austria, Canada, Cuba, Latvia, and Estonia

LEADERSHIP TRAINING IS ON-GOING

The thought of leadership training as a continuous process is not a new emphasis. It has been stressed frequently on all levels—local, district, conference, jurisdiction—and the number of women being trained for new offices is noteworthy. *But how many of them are new women?* Is it not often the fact that women who have given effective service in one office, are being moved into another when their tenure expires?

A woman who attended her conference meeting where the election and installation of officers had been held, came away confused, with her mind running somewhat like this: "Mrs. X was Promotion; but she's president. Mrs. Y was certainly Missionary Education, for she had charge at the seminar; but she's treasurer. And Christian Social Relations is vice-president; and vice-president is Promotion. . . . It's as though it is some sort of game that we're playing . . . and very confusing."

Not only confusing, but giving ground for serious thought. This is doubtless an exaggerated picture; but it is not an isolated picture. In too many instances we are using the same women over and over, instead of drawing on new women and training them for new jobs. We are growing as it were

horizontally, rather than vertically, if we may visualize the process in terms of the world of nature.

Let us hasten to say that this is not because these women are desirous of remaining in office. Rather, it is a genuine but short-sighted tribute on the part of the Committee on Nominations to women who have ably and sacrifically served in a given capacity, have acquired a wide general knowledge of the work, and seem thus too valuable to lose from the executive group. But what is this doing to the women along the line who have a real contribution to make, yet who cannot move on into positions where they can best make them, while this rotating process goes on? And this is particularly significant when we recognize that growth comes largely through participation, not merely through observation and instruction.

The local Society, in all lines of work, is a natural training ground for the corresponding district position—district for conference, conference for jurisdiction. This general procedure gives constant opportunity for movement into a new area at the one end, and the training of a new person at the other. The fact of there being fewer positions on each level, than there are experienced women to fill them, is generally balanced by the fact of a certain percentage being situated so that they cannot accept nomination. It is seldom that the Committe on Nominations is confronted with an embarrassment of riches—of too many women well equipped for a given job, from whom only one can be selected.

Now let us see what has brought about this "rotating" process with its consequent ills. As has been said, a conscientious Committee on Nominations wants to fill each post with the best possible candidates. They want a group who bring experience to the offices concerned and who will work well together. They recognize that these values have been present in the officers now finishing their terms. A pity, to lose these values; . . . to let go of women who could be retained. . . who have learned to love the work to the point of feeling a sense of loss at the prospect of relinquishing it. . . . Put these factors together and there you are—and rotating of officers begins.

What we need, it would seem, is a longer look: a recognition of the fact that inexperience is not lack of ability, that mistakes and rough spots are part of life's onward path, that leadership training is an on-going process. The present *may* be better served by moving a woman from one office to another, but in the long run there is likely to be loss at both ends. Loss at the point already indicated, of blocking the way for new women with new ideas and approaches; loss too, though less apparent at first glance, on the part of the officers who move round and round—who could make a fine contribution "at large" and could enrich immeasurably the membership of the local society, as resource persons, were they set free from official responsibility.

Much of the spiritual vigor as well as the healthful steady growth along all lines which has characterized the Woman's Society of Christian Service from its beginnings derives from the fact of its being an ever-moving stream. Let us objectively study our own situations and procedures, with a view to keeping it so.

100 PERCENTERS

(Names received by August 15, 1953)

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences.

***BALTIMORE*: *Baltimore West District*—Pleasant Grove**
***Washington East District*—Parkwood**
***CENTRAL NEW YORK*: *Syracuse District*—Pharsalia**
***ERIE*: *Brookville District*—Port Barnette**
***WEST VIRGINIA*: *Lewisburg District*—Brown's Creek**
***ALABAMA*: *Demopolis District*—Camp Ground**
***Selma District*—Marion Junction, Minter**
***HOLSTON*: *Abingdon District*—Shouns**
***Clinton District*—Oliver Springs**
***Sweetwater District*—Lakemont**
***Tazewell District*—Burke's Garden**
***MEMPHIS*: *Brownsville District*—Quito**
***NORTH CAROLINA (SE)*: *Rocky Mount District*—Parmele**
***Wilmington District*—Kings, Verona, Wananish**
***TENNESSEE (SE)*: *Murfreesboro District*—Forest Mill**
***WESTERN NORTH CAROLINA*: *Greensboro District*—Wentworth**
***Marion District*—Kona, Mt. Harmony**
***MISSISSIPPI (C)*: *Gulfside District*—Valeria Jones, Bay St. Louis, Riley Chapel, Handsboro, New Zion, Lampton**
***WEST TEXAS*: *Victoria District*—Morales, Edna**
***DETROIT*: *Saginaw Bay District*—Watertown**
***IOWA-DES MOINES*: *Council Bluffs District*—Thurman**
***Ottumwa District*—Troy**
***MINNESOTA*: *Winona District*—Janesville**
***LITTLE ROCK*: *Pine Bluff District*—Lodges Corner**
***WEST OKLAHOMA*: *Elk City District*—Victory**
***Woodward District*—Morning Star, Union Chapel**
***COLORADO*: *Greeley District*—Jamestown**
***OREGON*: *Forest Grove District*—Banks Community**
***PACIFIC NORTHWEST*: *South Puget Sound District*—Edmonds Hughes**
***Walla Walla District*—Anatone**

The following Districts are reported as 100 percent organized. This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district. Names of such districts will be published *once only* during the quadrennium.

PENINSULA: *Salisbury District*
PHILADELPHIA: *West District*
PITTSBURGH: *Pittsburgh District*
FLORIDA (SE): *Sarasota District*
KENTUCKY: *Lexington District*
MEMPHIS: *Memphis District*
NORTH GEORGIA: *La Grange District*
SOUTH CAROLINA (SE): *Orangeburg District*
LEXINGTON: *Chicago District*
WEST TEXAS: *Waco District*
OHIO: *Cincinnati District*
CENTRAL KANSAS: *Hutchinson District*
LOUISIANA (SC): *Lake Charles District*
WEST OKLAHOMA: *Woodward District*
COLORADO: *Greeley District*
PACIFIC NORTHWEST: *South Puget Sound District, Walla Walla District*

Africa Calls

She had just arrived on furlough from Africa when I met her in the hall at 150 Fifth Avenue. Seeing that she wore a Wesleyan Service Guild emblem pinned on her dress, I asked her if she would grant me an interview. In spite of all the things she must have wanted to do upon her arrival in the United States, she was there at the appointed time the next day. I had a delightful time listening to her fascinating story and looking at the pictures of her work.

Alice Smith started her career as a public school teacher in Ohio, several years ago. When the chairman of the Program Committee of her local Guild asked her to take the monthly program which was centered about our work in Africa, she consented readily, for she was beginning to realize more and more that her heart was in Africa. Several months later, as she presented the program, someone remarked that she seemed to be living the words she was speaking. It was then that she told her Guild friends about her application as a candidate for teaching on the mission field and that she had been accepted. She has now completed her first term as principal of the Quessua Primary School in Angola, where she is responsible for the school and for the teacher training program. She feels that teacher training is one of the greatest needs, and plans to do her studying in this field while she is here.

Just as is true of all missionaries, her work is not confined to her classroom. Using the Laubach method, she sometimes teaches adults who come to her, begging her to help them learn to read. She visits the homes of her pupils, and goes out into the villages making friends with the people whom she has grown to love so much. In addition to this she is the conference director of Religious Education.

Alice already has had several speaking engagements in the Guild. I do wish all of you could hear her. If you do have this opportunity, you will not soon forget the wistful look on her face as she says, "I do hope I can take another teacher back with me!"

Smucker Studio

Miss Alice Smith

Workers Needed

The need, not only for teachers, but for many other workers is great. Listen to Africa's call, as it comes to us through Miss Sallie Lou MacKinnon, executive secretary for Africa and Europe under the Woman's Division of Christian Service:

North Africa

(Where the work is with Caucasian people, Arabs, Berbers, and where the civilization is often a mixture of Arab, Berber, and French.)

Social-evangelistic workers for three urban and three rural centers.

Nurses for three rural centers.

Missionaries to work in Girls' Homes in Constantine and in Il Maten.

Liberia

Ganta is an interior station where we have a hospital and where we hope to have a nurse's training school as soon as we have girls ready to enter training. The Woman's Division of Christian Service entered Liberia only in 1950. We wish to continue with the Division of World Missions in the school at Monrovia, and open a home for girls as a boarding department of the school. We have two nurses in Ganta, transfers from China, but since the term of service is only three years, we greatly need another nurse in order that there always may be two on the field.

In Monrovia we have a new, lovely hostel for girls who go to the College of West Africa, a project of the Division of World Missions. We need an additional worker for the home, and if we had an extra worker probably she could do some teaching in the College of West Africa. As soon as possible we shall begin definite religious education work with young people in the city. I would like to get some fine Negro missionaries for Liberia. We want to keep the work interracial.

Central Congo

In the Central Congo, teachers who can train teachers, craft workers, home economics teachers, workers for the girls' homes, persons who can help in training women are needed. We are at work in four stations—Lodja, Minga, Tunda, and Wembo Nyama, and would enter another if we had the personnel. The Division of World Missions is already at work in five. We are

planning, with the Division of World Missions, to open a social-evangelistic work in Kindu. Land is being secured and money for buildings. This is an urban center. We cannot enter until we have additional missionaries. Nurses and doctors for the four centers and for health education work are needed.

Southern Congo

Mulungwishi is the central station in Southern Congo. The Woman's Division has not yet entered because we do not have missionaries to go. We need teachers, a person for the girls' home or boarding department, and probably a nurse.

Kapanga has a fine hospital, a girls' home, and work with women. At present we have only one worker in Kapanga—a nurse who is staying a year beyond her furlough because there is no nurse to take her place. We would like three new missionaries for Kapanga.

The Division of World Missions is at work in Sandoa and has been for many years. The Woman's Division of Christian Service would like to help with the school work for girls, probably with a boarding department, and with work with women and girls throughout the district.

Our large work is in Elisabethville and is both educational and social-evangelistic.

Southern Rhodesia

Our work is in Old Umtali, Nyadiri, Mutambara, and Umtali. In Old Umtali we need teachers for primary schools and for the girls' home. We need also teachers for the high school and for the teacher training school. In Mutambara and in Nyadiri we need nurses for the dispensaries and the hospital, and we especially need nurses for the nurses' training school in Nyadiri.

In Umtali we need a second social-evangelistic worker.

Angola

At Quessua there is a large school for girls. Teachers of primary education are needed, and most especially a teacher of home economics. We also have a school for younger children and need teachers for it. In the hospital and dispensary at least one new nurse is needed immediately.

In Luanda the Woman's Division and the Division of World Missions have opened a social center and are emphasizing the work, particularly with young people, and a health education program has started. The young woman who is an A-3 and who has opened the social work will be coming home next year. Unless we can get other missionaries, it will be necessary to discontinue one of the most helpful pieces of work that I know around the world. We need another nurse for the public health work.

These are specific needs. Perhaps one of the most important I have not mentioned, and that is women in each one of these conferences, and indeed in each district of the conference, for evangelistic work with the women in the country, and for follow-up work for the girls who have entered the schools, have married, established their homes, and need guidance and help from missionaries who can move out into the country.

In every conference we need at least one person for work in literature. We have one person in Central Congo and one in Southern Rhodesia. We need people for production and for distribution.

From every one of the hospitals, nurses trained in public health work should go out into the district. In every district there are small regional schools or social centers where young African couples are at work and where supervision from missionaries is needed for a comprehensive rural program. We need bookkeepers, business people; in fact, I know of no useful skill that is not needed in Africa today.

PROGRAM SUGGESTIONS FOR DECEMBER

"Gracious Gifts Are Given"—Program Book, page 41

Presented by Mrs. William G. Perkins *and* Carmi Wesleyan Service Guild, *Southern Illinois Conference, North Central Jurisdiction*

Source Material: Program Book and Worship Booklet, "A Sower Went Forth," 1953-1954.

Setting: A nativity scene with a manger. To one side of this, a worship setting consisting of a globe surrounded by candles, evergreen, and holly. Have five chairs either behind or grouped around the worship setting.

Participants: Leader, in choir robe; four women (or more) in costumes of countries whose gifts they present.

INSTRUMENTAL PRELUDE: "Hallelujah Chorus," Handel.

(Leader *enters and proceeds to center chair.*)

CALL TO WORSHIP: Isaiah 9:6-7, by Leader.

SOLO: "O Holy Night." (*Costumed women enter and kneel around worship center.*)

PRAYER OF THANKFULNESS FOR GIFTS: (Leader, *followed by silent prayer.*)

HYMN: "There's a Song in the Air" *The Methodist Hymnal*, No. 98. *Women in costume rise and go to the chairs on either side of the* Leader. *Each should bear a symbol of the gift she is bringing.*)

INTRODUCTION OF WOMEN: *who present their gifts as* Leader *gives a short talk about each. These talks are to be based on the stories in the* Program Book, *pages 42 to 49.*

1. Gift of the Christmas Tree.
2. Gift of the Holly Berry
3. Gifts of the Christmas Carols.

(*Here several may be sung by the group.*)

4. Gifts in Agriculture

(*Other gifts may be presented if so desired.*)

PRAYER (*in unison*): *Worship Booklet,* page 8.

OFFERING: *Gifts wrapped in white, or money in white envelopes, may be presented by all as they kneel before the manger. The* Leader *reads softly the prayer poem, page 8 in the* Worship Booklet, *with "O Come, All Ye Faithful" played softly as background music.*

CLOSING HYMN: "Silent Night" (*The Methodist Hymnal,* No. 106). *Note*: The white gifts may be presented for the Special Guild Interests. If gifts are given in place of money, make sure to check with the institution beforehand to see that the things are really needed.

SABBATICAL LEAVE

Miss Elizabeth Thompson, deaconess in charge of the Louisiana Rural work which is a Guild Special Interest, is on sabbatical leave this year. The major portion of her time will be spent in Atlanta, Georgia, where she will be studying at Emory University. There also may be opportunity for her to spend a short time at Scarritt College. She will be available for a limited number of speaking engagements.

Many of the activities in Louisiana Rural Work will be continued during her absence by her local leaders in the rural communities and by the Louisiana Bayou Rural Worker. Cash for Supply Work may be sent in the usual way, designated for Louisiana Rural Work.

We are very happy to know that Elizabeth is to have this time, for she is anxious to evalute her rural program and to study new trends and techniques in leadership training.

AN AUTUMN WORSHIP SERVICE

By DR. MINNA JEWELL, *Harvey, Illinois*

SCRIPTURE: Psalm 46.

GUILD HYMN (*first stanza*)

LEADER: Often it is said that the genius of the Hebrew people lay in their ability to see God everywhere and in everything. Their daily lives were related to God. To them, God was imminent in history. The victories of their enemies were His punishment of sins; their victories were evidence of His approval or forgiveness; they heard God both in the rumbling of Mount Sinai and the "still small voice." We often speak of experiencing the presence of God in the majesty of lofty mountains or while viewing a glorious sunset, but may forget that God's handiwork is all around us to remind us of his steadfast love. Jesus was reminded of His Father, not only by the vision on the Mount of Transfiguration, but also by the lilies of the field, the sparrow, and a grain of mustard. Every good thing around us is given us by the Father, and may serve as a personal altar before which we may worship, if we just look beyond the material object to its spiritual significance.

At this season of the year we may arrange a winter bouquet—a simple little weed arrangement—and place it as a symbol or reminder of God's purpose for our Wesleyan Service Guild.

For a vase tonight I choose this Mexican pitcher: a modern piece of pottery made after an ancient Aztec design, for in its set face I see the ageless yearning and groping for some supreme person—not a blind force, but a personality, greater and more powerful than man—that is for God. Sometimes such immages are mistaken for the God they are designed to symbolize, and idol worship results; but the creation of the design itself is a part of that reaching or striving toward God, inherent in the human heart.

PRAYER: 1. Dear heavenly Father, make us more sensitive to the spiritual needs of other peoples. Bless the work of our missionaries and deaconesses as they take the knowledge of God through Christ to yearning, groping hearts around the world. And, dear Father, lay this need so strongly upon our minds and hearts that we will increase our zeal and generosity in the support of missions everywhere, for the sake of Thy Kingdom.

LEADER: The pampas grass was brought to us from South America, where it covers thousands of miles of plains and rolling prarie. The pampas, once the grazing ground of vast herds of antelope, deer, and eland, is now the basis of the great cattle industry of South America. No other grass grows so tall and lush, and at the same time, remains so tender and succulent. Small wonder that the pampas grass has been introduced into many parts of the world, for both its food value and its beauty.

PRAYER: 2. Our heavenly Father, we thank Thee for every plant thou hast given us over which to have dominion. We recall with what eagerness and enthusiasm men have gone into all parts of the world to find the plants of usefulness and beauty. We are thankful for the sacrifices they have made—the long expeditions over deserts and mountains, the struggles with insects and disease, the cost in effort, time, and money they have met to bring these plants to us. And now we pray that we may be just as eager and willing to undergo hardship, sacrifice, and expense in order to carry to other lands the faith which Thou hast given us; to plant Thy Church in every part of the world, and having planted it to nurture it with patience, until we see it take root and grow—for Thy glory.

LEADER: Along the marshy margins of ponds, around the world

throughout the temperate zone, we find the cattail growing. Its roots, spread beneath the stagnant murky waters, send up fresh leaves and spikes of seed each year. From it, the muskrat finds thatch to roof his hut, and the water birds find anchorage for nests, concealment for their young, and seeds for food. Our pioneer forebearers used the cattail spikes for torches, and artists love their velvety texture and rich tone.

PRAYER: 3. Dear Father, from the cattail we would learn to rise above the slime of things impure or commonplace—converting mud to greenness, what is base to what is beautiful. Like the cattail we would be of service to Thy Children, however humble they may be, providing shelter, protection, food both material and spiritual to those in need, and so may we fulfill Thy purpose for us.

LEADER: In our own woods we find the bittersweet, a thin-stemmed trailing or climbing vine of no particular beauty. Its leaves, somewhat too sparse, appear most ordinary; its flowers so small and inconspicuous that no one stops to pluck or even smell of them. But when autumn comes and leaves begin to fall, within a few short days its fruits take on a vivid orange hue, and opening reveal a heart of flame. The stroller through the woods stops in his tracks and draws a breath of sheerest ecstacy, when chance directs his footsteps to a bittersweet.

PRAYER: 4. God of all Nature, we thank Thee for the bittersweet, a symbol of sheer beauty and rich possibilities within each human heart. We cannot feel discouraged by thoughts that we are homely, or slow of wit, or limited in intellect; nor can we scorn the underprivileged, nor look down upon racial minorities, when we have learned the message of the bittersweet. For Thou, O Lord, hast given us each a divine gift, and if we but yield to Thy touch and let our hearts be opened, Thy glory through us will be revealed in time. Grant that we may be responsive to Thy will.

LEADER: And finally, I would place a little tuft of lichen by the vase. Among all of the plants, God has made only the lichen to grow on barren rocks or glacial ice. Age after age it grows, and parts decay until a soil is made in which some seed may sprout, some flower take root. The lichens of past geologic ages began the soil which now supports our forests and rich agriculture. The lichens of New Foundland, or barren mountains of Nevada, are building soil for future geologic ages—for forests and fruits which will develop long after the lichens have been forgotten—a climax vegetation made possible because the lichen started the necessary chain of events by building the first little crust of soil.

PRAYER: 5. God, give us the faith of the lichens—the faith to live and struggle, and grow, and build although we may never see the ultimate achievement; the faith that Thou wilt provide the seed of upward progress when we have built the soil; the faith to yield to others, whom Thou mayest choose, the products of our efforts and our prayers, that Christ's Kingdom may come.

LEADER: And so our little seed arrangement is complete, a symbol of our WESLEYAN SERVICE GUILD. For it is made of many plants, each plant with its own characteristics, yet all members of one little winter bouquet, just as we, being many, are all members of one body, "For by one Spirit are we all baptized into one body."

GUILD HYMN: (*last stanza*).

NEW SUPERINTENDENT

(*Continued from Missionary Briefs*)

Miss Rosie Ann Cobb

Mrs. Evelyn R. Thomas

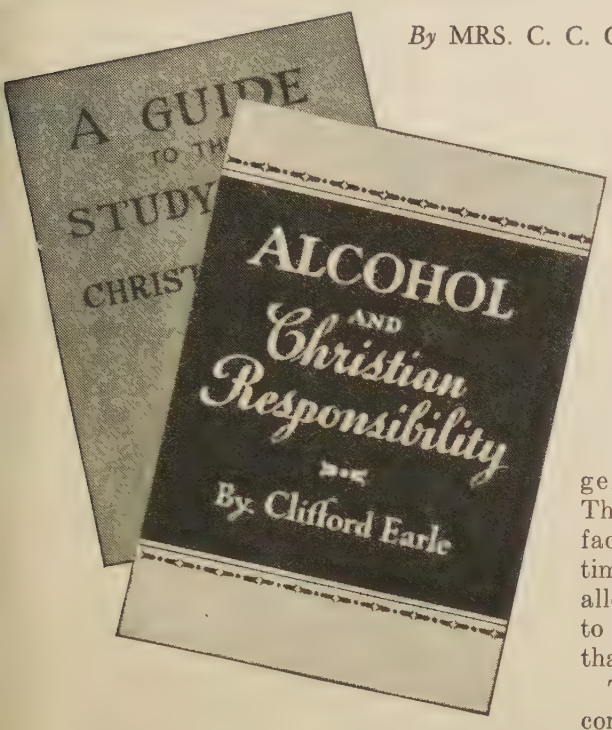
Miss Rosie Ann Cobb, a home missionary, has been appointed superintendent and principal of Sager-Brown Home and Godman School, Baldwin, Louisiana.

After two terms at Clark College, Atlanta, Georgia, Miss Cobb was graduated from New Orleans University with a degree in home economics. Since then she has served as teacher, principal, and superintendent of Sager-Brown Home.

While on leave of absence for home duties, Miss Cobb taught two years in the Madison County public schools in Kentucky. This is Miss Cobb's second time serving as superintendent of this institution. She succeeded Miss Eva M. Callaway in 1942, and served for three years, and now succeeds Mrs. Evelyn R. Thomas, who resigns as superintendent after six years of conscientious and devoted service. Mrs. Thomas will remain as third and fourth grade teacher.

SUGGESTIONS FOR TEACHING

By MRS. C. C. CLARK



SO you are a leader for the study, *Alcohol and Christian Responsibility*. Congratulations! There is no field where changed attitudes and behavior are more needed. Education can change attitudes and behavior. The solutions of beverage alcohol problems will not end with education but they can start no place else.

There are a great many things we *know* about alcohol that "ain't so" to use the phraseology of Josh Billings. Now is our opportunity to separate fact from fiction. The first requirement is to make certain that only scientifically sound materials are used. Fortunately they are available and in terminology that lay people can understand. Far in advance of the scheduled date for the study appoint a committee to study, select, and order materials. They can be secured at nominal costs and many of them free. The text is excellent, and the *Guide* suggests good resources. Do not overlook such community resources as the board of health, the centers for information on alcoholism, the public library, and the pastor's study. Review all materials however to be sure your study is based on unrefutable facts; beware of personal opinions, prejudices and exaggerated statements. There are more scientific facts available than the time for discussion will allow; we do not have to resort to statements that can be attacked.

There is an emotional connotation attached to alcohol. It is a controversial topic, one upon which there is a variety of opinions and convictions, strong, and embedded. The psychology of fear and indoctrination are considered outmoded by modern educators. Unfortunately those two principles have been widely used in the field of so-called alcohol education. As a leader you will want to face the problem realistically in your preparation. Laying aside for the moment your own convictions and emotions about alcohol, approach your preparation as if it were a subject with which you were not familiar. Analyze it intelligently on the basis of factual material and where necessary correct your thinking. In the light of your new knowledge determine what needs to be discarded, what needs to be retained, and what can be rearranged to fit into your new pattern of thinking. Now you are ready to lead your group through the same process, allowing each member to come to his own conclusions after study. Education is not giving the answers, rather it is every member reading and coming together to talk about what has been read under prepared, patient and understanding leadership.

The purpose of the study is to make clear the Christian's responsibility toward one of society's most baffling and persistent problems. Unless the Christian is fully cognizant of the results of recent scientific research on alcohol, his responsibility is likely to be illy conceived. If the problems associated with alcohol could be easily solved, our grandfathers or their grandfathers would have found the solution. We must develop new answers, or else we shall fall back on the same old emotional and repressive means. To achieve the purpose then, it becomes necessary that we first make a factual study of the problems of alcohol.

As Christians, however, we cannot stop with good materials and the right approach (even though we *must start there*). We shall after such a study be more amenable to the reality that the approach that looks for causes and cures altogether in the liquor industry, laws and their enforcement is not adequate. The primary causes are found in PEOPLE. As Christians we must concern ourselves with people and their need for love, satisfactions, and belonging. Our study should explore this concern at two points. First in our study we need to face up to the responsibility for understanding the alcoholic and his problems and the problems of his family. Shall we make bold and say perhaps the study should start with this emphasis? Experience and observation of those working in alcohol education seem to prove that the best approach to the whole study of alcohol is at the point of alcoholism, a disease characterized by compulsive drinking against the patient's better judgment. It attracts the interest of more people than any other point of departure.

The resources are many. The AA member, the social worker, the psychiatrist, the physician, the minister are just a few who can and will make a contribution to this phase of your study. The National Committee on Alcoholism (address in the *Guide*) will help with materials.

Then there are those people, primarily the youth, who have yet to make a decision about drinking. We have learned that the function of alcohol that man values is its ability to relieve tension, produce relaxation, and give a sense of well-being. Our study should concern itself with constructive ways of meeting these essential needs of human beings. Social and recreational facilities in our communities; alcohol education programs in public school and adult groups; worship opportunities as means of wholesome escape from society's complexities; these and many more should be concerns and outgrowths of the study.

Again congratuations, for you are in a position to initiate in your community, as a leader of this study, a program that can go far toward changing or at best reducing a practice in our culture that has been accompanied by serious problems throughout history.

WOMEN AND PROBLEMS OF BEVERAGE ALCOHOL

By CARADINE R. HOOTON

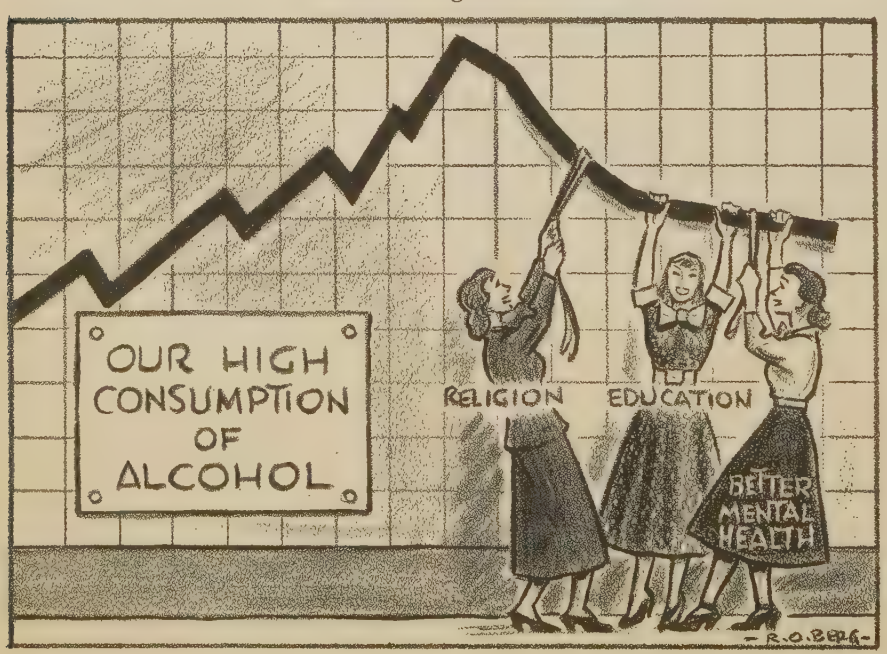
IN cooperation with the Woman's Division of Christian Service, the Board of Temperance held a most successful School of Alcohol Studies and Christian Action for adult leaders. Ninety-seven selected men and women from nearly every state in the Union gathered at Cornell College, Mount Vernon, Iowa, for a week of intensive briefing in basic information and strategies for solving the complex problems arising in human society from the use and abuse of beverage alcohol.

On an assigned quota of twenty, Woman's Societies of Christian Service from the jurisdictions and conferences responded with forty-four women who wanted this training in leadership. They were interested, first of all, in helping homemakers, parents, professional people, and community builders to properly design their lives for service without the interference of alcohol. Their desire, secondly, was to find adequate methods of redesigning lives that have become broken by the use of this narcotic drug.

To assist churches everywhere in meeting these two major social problems, these adults were also studying methods of implementing the information and inspiration expected from the new course on "Alcohol and Christian Responsibility." Believing that it is not enough merely to commit people to abstinence, students in this school were searching for strategies, both to annihilate the traffic in beverage alcohol and to animate persons and family groups for creative life that finds no good use for the drug. Everybody was encouraged by the obvious transformation from a natural skepticism that anything could be done to an inspired confidence that marvelous things are being done to lift the level of life to a completely new independence from the uses and claims of beverage alcohol.

That Methodists are "stewards of sobriety" is a principle which students of this distinctive school will seek to establish across the church. That we are charged with the peculiar responsibility of defining temperance as "abstinence" was also accepted as a standard of faith and action. While Methodists can never cease to do battle until the liquor traffic is entirely annihilated, it is equally apparent that our first responsibility is to inform, convince, and arouse people for intelligent action and social reconstruction.

We Can Bring It Down



BASIC INFORMATION ON ALCOHOL, by Albion Roy King (Cornell College Press, Mount Vernon, Iowa. Paper-bound edition, $2.00).

This new work on the problems of alcohol and alcoholism is designed for the general reader and discussion groups. Five topics are included: (1) Why Men Drink, (2) The Physiological Effects of Alcohol, (3) Effects on Mind and Behavior, (4) Alcoholism, (5) The Moral Question. The book was written with an educational focus on youth and nondrinkers or moderate drinkers.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

AND SO THEY WERE MARRIED

By MRS. J. N. R. SCORE, *North Texas Conference Secretary of Student Work*

ONE Sunday some nine years ago in a little town on the west coast of Norway, Aslaug Johanne Hansen, the daughter of a ship's navigator, met Lynn Harold Haver, the preacher's son of a Methodist Church in Bergen, Norway.

They fell in love, and Lynn told her that he'd like to be a missionary. She agreed, and so they started preparing themselves for the foreign mission field. The young man completed his work at the University of Oslo, and came to America to study at Emory University. Meanwhile Johanne took two years of college work in Bergen and last year attended the College of Puget Sound in Tacoma, Washington.

Because she was on the West Coast, the women of Norway asked Johanne to represent them at the meeting of the World Federation of Methodist Women in Berkeley in April, 1952. It was there that this secretary of Student Work met her. Because she was a foreign student, I kept in touch with her. They were to marry at the close of school and go at once to Cuba as missionaries. Of course, they had no money, for they are not allowed to take money out of their country, nor could any be sent to them. The following are excerpts from a letter, which tells its own story.

"The most interesting thing is how it all started. As you know, both of us were poor students, and we didn't plan to have any wedding at all. We were thinking of a short simple ceremoney before we took off for Cuba. However when Lynn was in Emory University, he had several invitations to preach on weekends. It so happened that he came to Birmingham. On Saturday night he went to a baseball game with the friends who had invited him to preach.

"There he met the Reverend Frank Ledford, who became the man behind the entire enterprise. During the conversation Lynn told about his future plans. It happened that Mr. Ledford last year had gone to Cuba and had preached at the place where we were going. He became interested in our plans and invited Lynn to come and preach in his church the next Sunday. Then the snowball started to roll. . . .

"Mr. Ledford first introduced the idea of giving us a wedding to the Woman's Society which responded right away. Later Sunday school classes and in fact the entire church, it seemed to me, were busy planning and working for July 26.

"What surprised me so much, and what I am still wondering about, is how these people could be willing to do so much for people they had never seen before. They treated us like their own children.

"One of the Sunday school classes gave a beautiful silver tea the Sunday before the wedding. They ran this little notice in their church bulletin:

Have you ever heard of a Coin Tea?
Well, that's what this is going to be.
To help Lynn Haver and Aslaug Hansen his bride,
Make their trip to Cuba to preach the Gospel wide,
So bring your quarters to the Frank Ledford's door,
On Georgia Road, number forty seven forty-four
From 3 to 5 on July 20,
Come one, come all, there's room a plenty.

"And people came. They had a little altar in the living room where the people put their gifts. How it moved our hearts. . . .

"I came to Birmingham one and a half weeks before the wedding, and so many things happened in that time that I think I could write a book about it. We had many lovely invitations and were privileged to visit many homes.

"Then came the big day. The bride was ready on time. How thrilling it was! The beautiful wedding gown was given to me by my matron of honor, and it gave me a solumn feeling as I was buttoned into it. When I came to the church, everybody was there, the bridesmaids in their lovely pastel dresses, two little flower girls, one dark and one blond.

"As I waited in the hall, lovely songs were being sung in the church. The church was so beautiful with lovely candles and flowers. The ceremony performed by Dr. Ledford was wonderful. Also he read a greeting from Lynn's father that was an additional benediction to us. And after the wedding a lovely reception. . . .

"It was all just too overwhelming —all this given to us—it was like a fairy tale. A photographer made our pictures and gave us a wonderful album of them. The women gave me a beautiful trousseau. Our wedding cake was given us by a baker who made one for Queen Elizabeth. The sherbet was given, all the wedding flowers, even the recording of the ceremony to send home to our parents, and the bridal suite at the largest hotel in Birmingham for our honeymoon. . . .

"I must also tell you that we were on TV two times. This hotel has a television program every morning called 'Breakfast in Birmingham.' Two mornings, one before and one after the wedding, we were guests at the breakfast, and so it happened that we were on the screen.

"I know this is a very poor description of a marvellous experience. I am not able to express how thankful I am to those wonderful people for what they did for us. But so is America and the Christian people that live there. They find so many ways to serve God and other people. May God bless and use them continuously."

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

CHRISTIAN OUTREACH IN THE MYF

NOW it is quite natural for us to speak of Christian Outreach in the MYF program. "The purpose of Christian Outreach is to help youth know and accept their responsibility in the world mission of the church." This means that the areas of concern of Christian Outreach must become real to every member of the MYF. It calls for a big program which will include worship, study, and action projects. The areas of concern included in Christian Outreach are: the world-wide mission of the church (national and world missions), the ecumenical movement, overseas relief and reconstruction, peace and world order. Maybe it would be good to stop right here and review Chapter IX in *Handbook of the Methodist Youth Fellowship.*

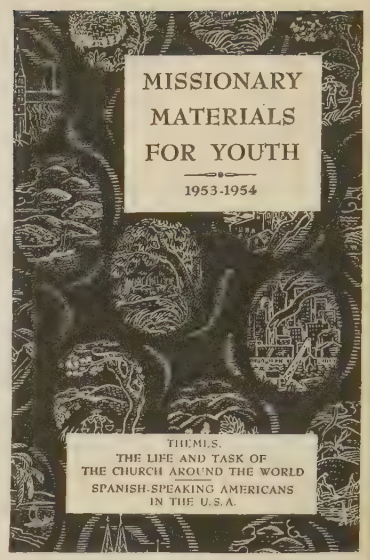
Each of the five program areas in the MYF has an adult adviser. The adviser in Christian Outreach may be the secretary of youth work of the Woman's Society of Christian Service. (See *Handbook of the MYF,* pages 243 and 244.) If the secretary of Youth Work is not the adviser she will serve as a resource person in missionary education by having helpful ideas and resources to share with the MYF.

Since one way to know and accept responsibility is through having opportunities to study together, we look ahead to January, since missionary units are included in the materials planned for Sunday sessions of the MYF. For example, those groups using "Studies in Christian Living" will find a five series unit for Sunday morning lessons on the theme, "We are a World Movement." This unit is related to the interdenominational study of "The Life and Task of the Church Around the World." The teacher of this class should have the books, *Where'er the Sun,* by Samuel M. Moffett (cloth $2.00, paper $1.25) and *Youth Guide on "The Life and Task of the Church Around the World,"* [1] by Wyatt Jones (paper 50 cents). *A Ship Sets Sail,* by Jean Fraser (paper $1.00) is another excellent resource. The evening meetings for the last two Sundays in January are planned as an "Ecumenical Roundup" and "A World of Fun." These tie in with the morning emphasis.

Dr. Moffett writing of his book says, "How does one draw a picture of the Kingdom of God? That was my problem in *Where'er the Sun.* I was to make vivid and simple and concrete the intangible immensities of the Church Universal in all its global tasks. . . . If this brief picture has been able to capture some of the sweep and triumph of the spreading light of the Kingdom of God, without stopping to paint the shadows white, and if it has awakened anyone from indifference or despair to mission and to hope —then it has achieved its purpose."

Those who use *Bible Lessons for Youth* will participate in a four session unit on "Spanish-speaking Friends." The teacher should have access to the books, *Who? Spanish-speaking Americans in the U. S. A.* by Ashworth (paper 50 cents), and *Youth Guide on "Spanish-speaking Americans"* by Cunningham (paper 50 cents). In *Program Quarterly* the first three evenings in January are devoted to discussions in the program area of Christian Outreach.

Just as seniors and older youth will be engaged in this study, so will intermediate boys and girls. The Sunday school sessions in January are developed around the theme, "A Ministry to Fellow Americans." The evening sessions will consider "Americans All." The leaders should be well acquainted with the material in *Papi* by Eleanor Hull



(paper $1.25; cloth, $2.00), and *How to use "Papi"* by Louise Griffiths (paper 50 cents).

Good planning will help you achieve the purpose of your group as you participate in the January studies. The leaders and committees responsible for carrying out this study should re-read "Planning a Unit," beginning on page 80 in *Handbook of the MYF.* A packet of free materials on the theme may be ordered from the Youth Department, Box 871, Nashville, Tennessee. Further resourses may be found in *Focus on Missions.*[2]

Leaders in the MYF, both youth and adult, should be aware of the wealth of information and suggestions in *Youth Planbook.* It contains many helpful suggestions for activities related to the study and discussion proposed for Sunday morning and evening meetings. Helpful material may be found regularly in *Roundtable, Workers With Youth, Classmate, The Methodist Youth Fund Bulletin, Concern,* THE METHODIST WOMAN and WORLD OUTLOOK.

The interest gained through the January study will do a great deal to make Christian Outreach an important part of the total MYF program in each local church.

[1] All materials on the current themes are listed in *Missionary Materials for Youth* (2125-B). Free leaflet.

[2] Program material (75 cents) for World Friendship Group of Girls available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

A Gift Problem Answered

CHRISTMAS is just around the corner. The newspapers warn of only so many shopping days until Christmas. Shopping is a grueling, tiring process; therefore we suggest that you take a pencil and pad, jot down your needs, and plan to give lasting joy to child and to adult with gifts of books for Christmas, secured from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

For seniors and older youth give a delightful, highly readable book which presents vibrant dramatic accounts of individuals and groups who are a part of a world church on which the sun never sets. This book, **Where'er the Sun** ($1.25), will delight youth.

A Ship Sets Sail, by Jean Frazer ($1.00) discusses the major issues confronting young people today. It is a challenging book, and gives many interesting and vivid accounts of the Travancore Conference in India, December, 1952, where more than three hundred young people and leaders from churches and Christian groups in fifty-five countries met to discuss the issues considered in this book. The writer aims to help thousands of young people, who may never leave home, to enter into the experience of such a world meeting. The gift of such a book stretches the horizon of any young person.

Each with His Own Brush (cloth $2.75, paper $1.50) is a beautiful new edition by Daniel Johnson Fleming. This volume represents the first extensive attempt to assemble works of art with Christian themes from nations and cultures distinctly beyond what most of us call Christendom. The sixty-five paintings and carvings reproduced provide a fascinating study of the ways in which the people of Asia and Africa are enriching the artistic tradition of Christianity with their own characteristic genius. This book gives the owner a powerful feeling that Christianity is, indeed, a faith for all mankind. An ideal gift for the art student of your family or acquaintance.

Papi, by Eleanor Hull ($1.25) is the answer to your book gift problem for your intermediate friend. This is a gripping story of a Puerto Rican boy living in the East Harlem section of New York City. The author shows an astute understanding of the mental and emotional climate of boys and girls just entering their teens.

Fun and Festival Among American Peoples (50 cents) is a delightful gift which will furnish unique selections for unusual entertainment through the holiday season.

Junior will love **The Secret Suitcase,** by Dorothy W. Andrews and Louise B. Scott ($1.25). This is the story of a boy's adventures among Spanish-speaking Americans. The last chapters reveal the secret of the suitcase and the wonderful Christmas entertainment with contingent action which follows.

The little ones of primary age will revel in **New Friends for Nena,** by Margaret Clemens McDowell ($1.25). This is the story of the trials and bewilderment but eventual happiness of a Puerto Rican family who came to the mainland from their island home. Also, **The Round Window,** by Elizabeth C. Allstrom ($1.25) presents twelve stories, from different countries, that center around various aspects of worship. The book is written simply, so that the stories may be appreciated by any child of this age.

For adult friends, for a prayer partner, include the **Prayer Calendar for 1953-54,** (40 cents). Intercessory prayer so shared becomes vital and precious.

A Woman's Society of Christian Service pin, gold and sterling ($1.50), is a lovely memento; and for the past president, her very own Past President's Pin in solid gold at $6.00 is a very lovely gift.

A joint family gift of THE METHODIST WOMAN and WORLD OUTLOOK ($2.30) in combination will be a year around remembrance. A gift subscription should reach the Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio, with remittance of $2.30 by December first. A gift card will be sent to the recipient of your thought, at your request.

So may Christmas live in the hearts of your friends through the printed page; through vital stories of real people and real problems of challenge and accomplishment.

Yours for a well read, joyous Christmas!!!

Annuity Gifts

THE folder "Annuity Dollars Make a Difference" tells how to obtain financial security for yourself and the happiness which comes from helping others. It tells of the Annuity Plan of the Woman's Division of Christian Service, a plan by which both financial safety for you and a gift for the program of the Woman's Division can be achieved. Send for the folder!

Treasurer of the Woman's
Division of Christian Service
150 Fifth Avenue, New York 11, N.Y.

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Circles WORSHIP AND PROGRAM SUGGESTIONS

SOWER—THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

By LULU TUBBS

Southern Rhodesia Unit of the World Federation of Methodist Women

INVOCATION (*in unison*): For Purity of Heart, (*The Methodist Hymnal*, p. 510.)

HYMN: "Jesus United by Thy Grace," (*The Methodist Hymnal*, No. 419.)

Scripture: Psalms 126:5-6.

MEDITATION: The Methodist women in Southern Rhodesia have chosen the name, *Rukwadzano*, which means Fellowship, and we find great joy together as we sow the Word of God in people's hearts.

Delegates from many societies are sent to one village church in the district for a ten day institute to study the Word and gather material to take home to thousands of needy hearts. Many at home still worship evil spirits and others have fallen away from true Christian teaching. Often at the sunset prayer hour out on the rocks away from camp, we weep together as we intercede for those fallen ones at home.

In the northern part of our conference, we had four Bible Institutes this year. There were 155 women and girls in attendance, sent from eighty-one Methodist churches in those three districts of our conference. They carried the Word of Eternal Life back to thousands of people in their home churches. This message is given as we walk by the way, or wash the family clothes by the river side, or dig in the garden or cook at home. Day by day in the common walks of life, we find opportunity to lead people to Jesus.

One woman was sent to Bible school by her husband who is a teacher. She was a Catholic, but had been married in our church. Then they lost their first baby and she was desperate and bitter. Her husband told our missionary superintendent about her, and we quickly made friends with the needy woman. One evening after the sunset prayer hour, she stayed behind the others and wept out her heart by the side of her missionary friend. We prayed. Slowly through the week her eyes were opened to service. At the Saturday evening camp fire testimony meeting she spoke, her face shining with a great inner peace. Hers was the victory through Bible study and prayer, and she went home to make her husband and her neighbors glad.

Near the close of the institute each one receives a leaflet in her own language giving the great prayers of the Bible. On the back is a space for the names of people for whom one is praying. Some have husbands who are not Christians. They asked, "May we write our husband's name?"

The *Rukwadzano* mothers find many ways to sow the seed of Eternal Life. They make clothes for the poor or fatherless; they carry wood to the sick; they make clothes and carry wood to the orphanage at a mission center; they dig or harvest in a widow's garden when she can't work; they visit the sick and take food. In many ways too numerous to mention they help people around them, and thus the door is opened to speak of Jesus and to lead people away from sin to a pure life.

SOLO: "We Thank Thee, Lord" (*The Methodist Hymnal*, No. 458.)

SEASON OF PRAYER

PROGRAM SUGGESTIONS:

A Thanksgiving Sharing Period

Unless the members are avid readers of THE METHODIST WOMAN and WORLD OUTLOOK and know the contents by heart, the program leader should provide a sufficient number of marked copies of or clippings from these two magazines in plenty of time for the participants to be able to speak their pieces with enthusiasm and conviction. After an opening statement concerning thanksgiving, the leader should invite brief, sincere reasons for thankfulness, given as spontaneous informal conversation on the subject: As a member of the Woman's Society of Christian Service I am thankful that—

1. In this year of evangelism Methodist women are cooperating in the church program. (See page 13 of this issue and the article, "It's All Evangelism," in WORLD OUTLOOK).
2. Methodist women are studying the problem of alcohol and their Christian responsibility (p. 37).
3. Methodist women play such a large part in the support of the Laubach Literacy campaigns (p. 4)
4. Methodist women are concerned about girls and their future (p. 9, and the article, "Training Girls to Be Self-Reliant," in WORLD OUTLOOK).
5. Methodist women have a sharing spirit. They give their money (p. 18) and their sons and daughters (pp. 7 and 12).

Encourage volunteer expressions from the group and close with a prayer of Thanksgiving.

QUIZ

1. **T**he third group of US-2's represent how many states?
2. **H**ow can we do more for literacy work?
3. **A**ssembly. When and where?
4. **N**ame the Methodists on the World Council of Churches.
5. **K**orea needs more _____. What?
6. **S**chool principal met pen pal. Who, when, where?
7. **G**ive background of girls in Susannah Wesley Home.
8. **I**poh, Malaya. Name the school and principal.
9. **V**ertical growth. Explain.
10. **I**mmigration work recently opened. Where?
11. **N**ame missionary who received Fifth Order of the Sacred Treasure.
12. **G**ive the meaning of Christian Outreach in MYF.

Our World Council

(Continued from page 6)

work camps in twenty countries, in which nearly 4,000 young people have participated. The beautiful ecumenical youth center at Agape, Italy, is just one monument to help given—free and paying their own expenses—by these young people.

At Celigny, near the World Council headquarters at Geneva, Switzerland, is the Ecumenical Institute, where, working closely with the Department of Evangelism and the Secretariat for Laity, conferences are held for Christians in various callings—teachers, medical workers, trade union leaders, journalists—to explore the Christian implications of and for their particular work. A graduate school of ecumenics is carried on in cooperation with the University of Geneva.

Also closely allied to the Commission on the Laity is the one on The Life and Work of Women in the Church. Both men and women serve on the Commission which is concerned not with women's "rights," but with their opportunity to serve to the extent and nature of their abilities, to the end that the "wholeness" of the Church may be attained.

In all its program, the World Council works closely with the International Missionary Council. Together they have established the Commission of the Churches on International Affairs, which interprets Christian interest and concern at highest governmental and intergovernmental levels.

This is a very brief glance at some of the things our World Council is helping its member churches to do together.

As in a family, not all of us want to do just the same things, or in just the same way, or at just the same time. Nor shall we all think just alike or express ourselves in just the same way. But that does not make our fellowship less precious, or our united witness less important.

Proud to Be a Methodist

(Continued from page 14)

rewarded us with dishes, silver, pots and pans for the church kitchen.

This $1,500 did not remain idle long for with this money the Woman's Society has furnished the parsonage completely, including kitchen utilities and cabinets; purchased blinds for the educational building of the church; provided the stove and water heater for the church kitchen, and has met smaller financial needs of the church.

Our thoughts have not been so entirely mercenary as it may seem, for we have committees who take charge of a nursery during church hours. We have groups for placing flowers in the church for each service, those who aid the sick and bereaved of our community, and other temporary committees to serve refreshments at Bible school, and other church functions.

And—we have studied. Our meeting night was set for the first Monday of each month. At first we met in the homes of the members, but with the completion of our church, the parlor became the popular place. Our study course for the year, "African Heritage," was greatly enjoyed and was highly successful. We have answered all the calls of Supply Work possible by sending clothes and other needed articles to Korea, construction paper to Japan, infant receiving blankets to Brewster Hospital in Jacksonville, Florida, and undertaken other projects. We are anxious to increase our Supply Work and to increase our pledge to missions. Funds have been set aside for both during this first year of our existence.

We are proud of our church, we are proud of our Woman's Society, and above all we are proud of The Methodist Church which answered our desperate call—their fulfillment of the Methodist belief in home missions. And I, a Methodist, say more reverently and more proudly than ever before that, "I am a Methodist."

Cuba

COCONUT GLACE

For 6	For 50	*Ingredients*
1 tablespoon	8 tablespoons	granulated gelatin
½ cup	4 cups	evaporated milk or light cream
1 cup	2 quarts	water from coconut*
1 coconut *	8 coconuts	coconuts
½ cup	4 cups	sugar
2 cups	4 quarts	milk

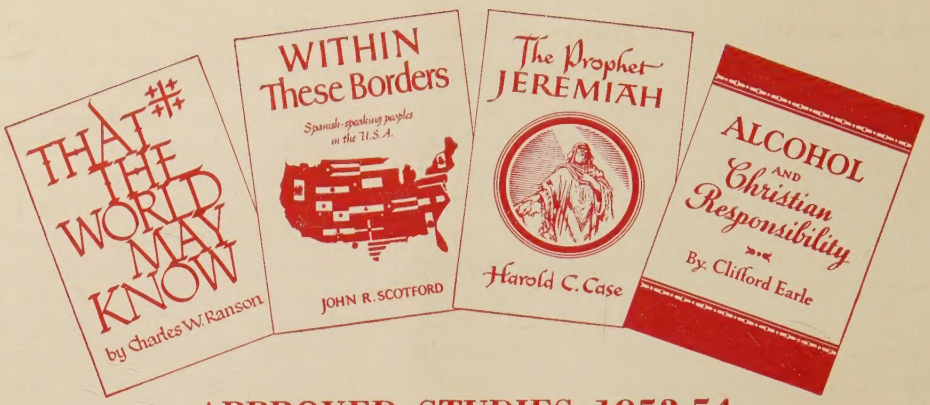
Soak gelatin in ¼ cup (2 cups) of coconut water. Scald milk and pour over coconut. Strain. Add gelatin and stir until dissolved. Add sugar and remainder of coconut water

Place in refrigerator. Beat twice during freezing process, the second time adding the evaporated milk (or cream) which has been chilled and whipped.

This is very rich. A lighter dessert may be made by substituting stiffly beaten egg whites for the whipped milk.

***If preferred, packaged coconut may be substituted. 1 (4 oz.) box for 6 persons; 8 (4 oz.) boxes for 50. As substitute for the coconut milk, soak the packaged coconut in mixture of water and powdered milk—1 cup water plus 2 tablespoons dry milk for 6; 8 cups water plus 1 cup dry milk for 50.**

Recipe from *The Tropical Hostess*, prepared by Woman's Society of Christian Service in Havana, Cuba. Sent by Ione Clay, director at Colegio Buena Vista, Havana, to Mrs. Paul Deats, Jr.



APPROVED STUDIES 1953-54

For Adults

Theme: The Life and Task of the Church Around the World

That the World May Know. By Charles Ranson. $1.25.

Where There Is Life. Edited by Leslie C. Sayre. $1.00.

Adult Guide on "The Life and Task of the Church Around the World." By Theodore Romig. 50 cents.

Supplementary Material:

A Wide Door for Effective Service. This new booklet contains brief articles and stories from the countries in which the Woman's Division of Christian Service has work and shows some of the ways in which Christians, laymen as well as missionaries, can witness and are witnessing around the world. 35 cents.

They Made a Path. By Helen Kromer. A pageant-drama. 75 cents.

Theme: Spanish-Speaking Americans in the U. S. A.

Within These Borders. By John R. Scotford. $1.25.

WHO? Spanish-Speaking Americans in the U. S. A. Edited by Mae Hurley Ashworth. 50 cents.

Adult Guide on "Spanish-Speaking Americans in the U. S. A." By Edwin Tewksbury. 50 cents.

Supplementary Material:

Spanish-Speaking Americans in the U. S. A., Including Puerto Rico and the Virgin Islands. A pictorial booklet on the Woman's Division work among these peoples. Ready about December 1. 50 cents.

Island-Hopping in the Caribbean. A leaflet on the Woman's Division work in this area. Free for postage.

Beyond Good Friday. By Edith J. Agnew. A one-act play. 35 cents.

"Cristo Me Ama." Valley Institute, Pharr, Texas. Free for postage.

Kindergarten Work Along the Border of the Rio Grande. Free for postage.

Visions of a Larger Good. Work among Puerto Ricans in New York City. Free for postage.

Homer Toberman Settlement House. San Pedro, California. Free for postage.

Theme: Jeremiah

The Prophet Jeremiah. By Harold Case. 75 cents.

Leader's Guide to "The Prophet Jeremiah." By Leila Bagley Rumble. 25 cents.

Supplementary Material:

The Realist. By Charlie May Cunningham. A dramatized story of Jeremiah. 15 cents, 2 for 25 cents.

The Ancient East. Map reprinted from *A Guide to the Study of Jeremiah.* 2 cents, 25 for 35 cents.

Crossword Puzzlemat. 3 cents, 25 for 50 cents, 50 for 75 cents.

Theme: Alcohol and Christian Responsibility

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

A Guide to the Study of "Alcohol and Christian Responsibility." By Albion Roy King. 25 cents.

Supplementary Material:

Parties with Punch. An attractive booklet of punch recipes with tips and party suggestions. 50 cents each; 12 or more copies, 38 cents per copy.

Ethyl Is Not a Lady. Graphic and convincing arguments about alcohol. 5 cents, 100 for $4.00.

The Church-Wide Study

Heritage and Destiny. By Bishop Gerald H. Kennedy. 50 cents.

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